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JULY, 1911

NUMBER 1

LOS ANGELES CHRISTIAN UNION CONFERENCE ADDRESSES

BY

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HUGH K. WALKER, D.D., PRESBYTERIAN, AND
A. C. SMITHER, DISCIPLE OF CHRIST.

Issued Quarterly by the Commission on Christian Union of the
Disciples of Christ.

SAMPLE COPIES FREE—BY THE YEAR 25 CENTS—PER 100 COPIES \$3.00

CHRISTIAN BOARD OF PUBLICATION,
2712 Pine Street, St. Louis, Mo.

COMMISSION ON CHRISTIAN UNION,
537 N. Fulton Ave., Baltimore, Md.

A Prayer

Almighty God and Father of us all, we are brothers, feeling our way towards Thee and towards each other, and only in Thy light can we find the way, and without Thy shield we are incompetent to render Thee service in the day of battle and danger. Thou hast created us in Thine image, redeemed us by Thy blood, made our bodies holy sanctuaries for Thy Holy Spirit, and we desire that oneness among ourselves for which Thou didst plan in the ages past, even as Thou didst plan for the gift of Thine only begotten Son. In the spirit of humility and faith we supplicate Thee for patience, courtesy and brotherliness through Jesus Christ our Lord. Amen.

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LOS ANGELES CHRISTIAN UNION CONFERENCE ADDRESSES.*

CHURCH UNITY.

BY JOSEPH H. JOHNSON, D. D.
Bishop Los Angeles Diocese of the Episcopal Church.

We are addressing ourselves to a project which, until very recent years, has been regarded as fanciful. We are about to confer concerning the reunion of Christendom than which, a quarter of a century ago no proposal was regarded as more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that to a large extent they coincide with the judgment that has brought us together.

Up until the early sixties a fatal sense of security seemed to have blinded the Christian world to the inadequacy of the results attending the efforts of our churches. To be sure, up to that time a good deal of evangelistic and missionary work had been done, but that such success was worthy of a religion that claimed to have the present aid of a present Lord to make its work effective no one could seriously admit. And yet when pressed, each one asked in a futile sort of way, What can be done to mend matters? Usually the only answer was an effort to intensify the usual methods. Intensified results, to be sure, followed, but still, such as they were, they were far from satisfactory.

A few years ago, however, a change came over the Christian consciousness of the day. Suddenly the Christian world began to realize that possibly it had had all of the success it could expect to have or deserved to have under existing conditions. It began to appreciate that ideal success was contingent upon ideal conditions, and unquestionably, conditions were not ideal. For instance, Christendom divided, even if it be into friendly camps (which was not always the case) was

*This conference on Christian Union was held at the instance of the Federal Council of the Churches of Christ in Los Angeles, Cal., March 25, 1911. There were other addresses, but only these could be secured and only the bare notes of Dr. Walker's address.

not a condition favorable to the largest and best fruitage in the Christian Church. Therefore, it is now demanding that at least this one adverse condition shall be changed so that the church at large shall be able to do the work worthy of Jesus Christ and of the character which he expected the church to do.

Dear brethren, with such a cry ringing in our ears, do you and I come together today and join in this conference, which, until the present time, has been deemed impracticable, and *I am* glad to believe that, should we get the ideal of what ought to be done clearly in our own minds, we could in God's own time bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

I am quite aware what this statement involves, and I am prepared to say that I am by conviction committed to a policy which looks forward to its universal adoption, even to the obliteration of merely so-called denominational lines, and to a genuine effort so to re-relate Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the kingdom of Christ in the world.

Yes, it is a great thing that we are undertaking to do, and we in our time may only be able to make our own generation believe that the conception is practicable. We may be only permitted to pray and to advise our people to pray for the peace of Jerusalem. We may only be permitted to plan for it so that the next generation may take some steps looking toward the realization of our ideal, and some of our friends may say that we have not done much, and this may be little, but will it not be a joy when we do appear before the judgment seat, even though we may not have done much, as men measure results, should we be commended by God because we have not allowed the Christian world in the presence of fearful social and civic problems to fail of its duty without some warning of impending disaster due to our dismal and pitiable division? We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time. You want to do something in preparation for the day when the prayer of Jesus Christ shall be answered. You want to have a share in the practical effort that shall as speedily as possible bring the day about when the kingdoms of this world shall have become the kingdom of God's Christ.

In order to show what my ideal is, it has seemed well for me to show what it is not, and frankly, my ideal leaves the Federation ideal

far in the rear. And I say that with a profound respect for Federation. Right here in this city we have an illustration of what Federation may accomplish. If it has done nothing else, it has made this meeting possible. It has created a platform upon which Christian men may meet and plan for the welfare of mutual interests without compromising anything which anybody deems to be essential, but, and there is the crux. If any important practice or settled policy of an affiliated church is menaced by the action of the Federation, in nine cases out of ten the Federation will be powerless to carry out its policy, however wise or judicious it may be. I find no fault with the fact; I merely state it. Let me illustrate: Suppose that the churches of Southern California were so federated that, through some central committee, an attempt should be made to limit and direct the policy for the establishment of new missions in the new towns and the newer parts of our large cities. Could this be done in such a way as to protect the real religious interests of the community, no one, I venture to say, would question the advantage. There are few towns or hamlets in California which are not over-churched, and church buildings are scattered about in our cities in a most unstatesmanlike manner. If some central authority could enter into our ecclesiastical life and redistribute our ecclesiastical assets upon the intelligent principle that every church building could and ought to be used at all hours of the day and night, and so made to serve the religious interests of the entire community, we could save immensely in the way of upkeep for the new work greatly needed elsewhere. The saving of money, however, in such a scheme ought not to be mentioned in the same day with the increased effectiveness of such a policy for moral influence. At once much of the competitive activities, the fertile cause of many scandals and a good deal of friction in our smaller communities, would be largely eliminated, and that would be worth almost any so-called denominational sacrifice I could name.

Now Federation may bring us into courteous touch with each other, and it does a splendid work in doing that. It may offer religious people a city of refuge for committee meetings; it may offer a platform upon which we may meet for conference concerning better civic and social life, but when we touch the real evils incidental to divided Christendom, such as those to which I allude, I think that we all recognize that the Federation principle is likely to afford us but very little practical help. It may tell us what is desirable; it may utter its warnings, and it may seek to use its influence, but the denomina-

tional convention or conference or session must invariably be reckoned with. And you know as well as I how far Episcopalians or Presbyterians or Methodists or Baptists or Congregationalists are likely to accept suggestions, however well meant they may be, which involve either the abandonment of a field in which they have already been working, or the neglect of a field in which there is some chance to establish that form of Christianity for which they stand. Of course there is something seriously wrong somewhere in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

Now it is my conviction that Jesus Christ must have had some prevision of these and all of our present day problems, and that in anticipation of them He must have had some conception of the corporate life of His people that would have made it easier for the church to deal with them than it is today. The presumption, to my mind, is so much in favor of this that I have turned to Holy Scriptures to find out whether my impression is correct, and so far as I can see, if there is one fact more pronounced than another in St. Paul's epistles, it is that every Christian man is a member of the body of Christ, and by virtue of that relationship, is indissolubly united to every other Christian soul, and upon this fact do I base my theory and my hope in the present dilemma. This solidarity of the body of Christ is made the ground of appeal by the apostle himself. Whatever, he said, may be the apparent divisions created by the followers of Paul or Apollos or Cephas, Christ's body cannot be divided. That is infrangible. That is, that, whether they realize it or not, by a spiritually cohesive force, those who by the Spirit have been baptized into Christ are bound by a tie to Jesus Christ and to each other. Having this fact in mind, we have no right to think of the church's real unity as broken. That is an impossibility. Our Lord's bones may be out of joint, but not one of them has ever been broken. It is the curse of modern thought that except in a sentimental and fanciful way it ignores this fact. We think of the superficial fracture. We make much of it. We worry over it and assume that it is an ill that cannot be healed, but now let us take St. Paul's view. The eternal and permanent fact after all is that we are literally, actually and really one in Christ Jesus, whereas the fracture of the apparent body is something that can be healed and will be healed if we want to heal it. That is the outlook I desire to have upon the Christian Church, and I believe that if we stand for it

and make as much of it as we may and ought, we can make real this ideal.

As I read St. Paul's Letters to the Corinthians, the Galatians and the Philippians, I wonder how Christian men can have any other conception of the church than this one which I have suggested. If words have any meaning whatever, St. Paul looked upon the church as a great and growing living organism, vitalized and permeated with an illuminating and strengthening power that was to enable it to gain the mastery of the world for Christ. What a magnificent conception that is. How it dwarfs by contrast the very greatest of our modern sects. The Eastern and Western Churches are merely sectional institutions compared with it. Beside it the Protestant denominations are puny little ecclesiastical pigmies attempting to do giant's work, and all this present day heritage of sectarianism is due to the wretched fact that in almost every generation some one has forgotten the hidden oneness of the Christian world and has insisted that because he was of Paul or Apollos or Cephas, he had the right to erect a rival altar to the one before which his fellow-Christians are already worshipping.

You will, of course, see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the apostles is any indication of the Master's aim and purpose.

When I have said so much as this I feel that I ought to say just a word more, for I fear that should I stop at this point I might leave a wrong impression in your minds. In spite of the evil inherent in sectism almost every fracture of the visible church has been due to causes which have been really perplexing to Christian men. Indeed, apparently separation has seemed to offer the only solution of tremendously important problems. Take up almost any one of the really great controversies of the era, and you will find upon both sides saintly and intellectual giants warring for what they have regarded as a serious aspect of the truth. They were in each case championing what they have believed to be some essential phase of the faith. In almost every case which I have in mind, sects and denominations have arisen because of such loyal devotion to a real or fancied truth, regarded by devotees as the logical corollary to an article of the apostolic faith. Separation under these circumstances has either to the one or the other party seemed to be the only alternative that an honest man could adopt.

However, admitting the force of this mitigating fact, has sectism been justified by results?

In the disasters which have been due to a divided Christian Church, must not one recognize that as a solution of difficulties sectism has always been imperfect and insufficient, and that it has precipitated evils far worse than those which it had been expected that it would eradicate?

Now let me sum up the view of the situation. It is as follows: You and I are members of a great organism called by St. Paul "the body of Christ." That body, were Christ's purpose carried out, should be incarnated in a visible institution through which the great Head of the church could make His name known and by which He might fashion the lives of men. In the imagery of the theologians who have loved to philosophize upon the subject, speaking of the invisible church as its soul and the visible church as the extension of the incarnation, we have the great thought given form that Jesus Christ, our Divine Head, left upon the earth a great institution to which every one of His real disciples belongs. This is the ideal, but unfortunately, as a fact, by shortsightedness and self-will, you and I and our forbears have thwarted the purpose of the Master. We have broken up into fragments the visible organization so that it has lost its dignity and character. By perpetuating the sect spirit we have kept sects in existence which long since should have ceased to be, and we may have delayed therefore the evangelization of the world because in the interest of so great a project we have not been willing to yield anything purely denominational in character in its behalf. Hence these tears.

Now it is my feeling that the time has come when we as Christian leaders ought to preach the Pauline conception of the church. Believing that a Christendom united in visible form could effectively deal with many of those evils in our rural communities, in our great civic centers, and in the foreign field which are giving every Christian man concern, and anticipating an immensely increased moral force for a great spiritual organism, standing with a united front always upon the side of right and truth, is not the Pauline conception of the church, as a great power in the world, something to work for with heart and soul and mind? Of course we will all find that there will be plenty of people in all of our congregations who are determined at all costs to be first, last and always—Episcopalians and Methodists and Presbyterians and Baptists and Congregationalists—and I suppose there always will be such, but I for one am praying that the

time shall come when the necessity for these names shall have passed away, and that the Christian world will soon have formed a platform upon which every Christian may stand without any sense of loss and with the satisfaction of knowing that it includes every essential to salvation in the gospel of Jesus Christ. I am praying for the coming of the time when a reunited Christendom shall have so wisely constructed itself that the church shall be able to preach the truth to every creature, and shall be able in the preaching of the "one Lord and one faith and one baptism," also be able to lead her people, by the Holy Spirit's guidance, in loving devotion to the Redeeming Son, to a common worship of the gracious Father of us all.

In this conception of a united Christendom, several things are involved, and to those should our minds turn and upon them should our attention be concentrated.

Certainly the reunited church, that it may accomplish all that is expected of it, must be an inclusive institution. St. Luke said that the Early Church was composed of those who were "being saved," and the church of the future must be broad enough to include all who, wherever they may be in Christian experience, are needing her fostering help and care. Salvation is both an instantaneous and a continuous process. When a man personally accepts Christ he is saved, but he must grow into a knowledge of saving grace if he is to continue to be saved, and the church should regard herself as the institution commissioned to watch over and to guard all those who are called to be saints. This larger conception of the church gave offense to many in the early day, who imagined that such a policy would freight it up with evil livers. The Cathari, the Donatists, were forerunners of the men in all ages who have lost the large ideal of Jesus that the church is a field in which the tares are growing with the wheat; that it is a drag-net into which probably strange and queer fish are normally to be found, but such a conception is essential to a great educational system whose mission is world-wide. Such a church must feel itself called to shepherd all the sheep in this community, and to seek for sheep in every community the world over, and if it is to do this, the pastoral sense should lead it to carry in its arms any lamb in this weary world who needs protection and care. When the church regards herself as the enclosure for saints rather than the refuge for those "called to be such," she is giving herself a character quite unlike and below that which Jesus had.

If the church is the extension of the Incarnation, then she must welcome to her companionship and fold the publicans and sinners who are fascinated by her Master's message, and she must so relate herself to them that she will neither suffer defilement nor have an unpleasant sense of contamination in such association; and they, on the other hand, under her direction, must be led by association with her to think of and to love noble things. In a word, the church is to be the physician of the spiritually weak and timid as well as for the spiritually strong, courageous and brave, and for each in his own place and time she is to bring a message of love and peace so that she herself will ultimately become the spotless bride of Christ.

This reunited church must also be inclusive as to methods. It should be able and willing and anxious to use any method which has ever been helpful to a soul. I, to illustrate my meaning, should despair of ever uniting the Christian world upon the basis of uniform worship. It may surprise you to hear from me, and I suppose I speak with some knowledge and authority, that I know of no man in my own church who would insist upon (I use the term loosely) liturgical worship for public services except upon conditions which would guard the sacraments and necessarily be acceptable to all. We recognize that to the unfamiliar our worship is often complex and formal. Suited it may be to some, but not to many earnest Christians trained in other methods of worship. It must also be apparent to broad-minded men in other churches that those of us who have, through all of our lives, been accustomed to the familiar sequences of Psalms and collects, whose form we literally learned at our mother's knee, could hardly be expected, under any circumstances, to change the habit of a lifetime and adopt other methods, however natural as means of expression they may be for other souls. The variety of human temperament renders a variety of expression of the religious emotions imperative.

A great united, inclusive church ought to face a situation like this and frankly authorize such rituals and rites and methods as conduce to the highest culture of each and of all. I can conceive of myself a member of this future church as present at the mid-week or Sunday service of the First Methodist or Congregational Church here in this city (so unlike anything to which I am accustomed), with a feeling of gratitude that my church has been sane enough and broad enough to provide for my fellow-churchmen the service that would most likely help them to spiritual growth and development. I should, however, expect *my* church to do for me what *my* church would be doing for

her other children, and I should especially rejoice that *my* church was large-minded and big-hearted enough to make so just a provision for all of the members of the body of Christ, whatever might have been their habit or whatever might be their temperament. I should expect that such a church would allow the largest liberty to its people to use any and all means which have ever been blessed by God. Under such a constitution the gorgeous ritual and the simplest service would not only be tolerated but adopted as God's way, not for everyone, but God's way for some one man other than myself, as he is trying to grow into the Divine life.

Again, this reunited church must be hospitable to the thinkers of the world. Whether justly or not, the impression is abroad that this has not always been true of the church as a whole or in part. I think, however, that the church has not been fairly judged in this matter. I believe that it could be shown that in uncritical ages, Christians have been as equitable as other men. Their task, it must be borne in mind, has been a very serious one. They have been defenders of a faith upon which the destinies of souls depended. Men must be tender, therefore, in their judgments of those who, say what we may, have handed the faith on down to us; but having said this, you and I must remember that the Christian world, because called to guard and protect the faith, possibly did acquire what I think we may call the heresy hunting habit, and that it fell into an inhospitable way of assuming that every fresh presentation of an old truth must necessarily be open to question. Consequently, original investigators and thinkers and students got into the way of assuming that they would be obliged to work hard to secure the church's good will and sympathy. I remember when the prevalent custom was to tap men as we do eggs to see whether they were sound before we would fraternize with them. The tendency was to assume that while probably they might be ecclesiastically and theologically all they ought to be, still the possibility was very great that they might not be, and that we ought to be upon our guard. This was most unfortunate. It was a habit generated in an uncritical day brought over into the present time, and was singularly out of place.

I believe that the reunited Christian Church ought to assume, and that it ought to make its assumption known, that the thinkers and students of the world are in the long run the greatest benefactors to the race. She ought to rejoice in new aspects of old truth, and every disclosure of new truth is in each case a decided enrichment of the

world's life. The church of the future ought to take for granted that all truth is one, and that every revelation in the laboratory must sooner or later fit into its place in the world's life. It should reach out its hands everywhere to every thoughtful man and seek to secure his consecration of himself and his work to the service of God and man. That is what I mean by being hospitable to the student mind of the world. Of course, there are certain fundamental principles, which are no longer open to debate, for which we must stand. These are few, simple and well understood. But beyond these a vast area of unexplored knowledge lies open before us, and it is my opinion that we ought to court and encourage investigation and permit the largest liberty of opinion. There was a distinction even in the uncritical age between "dogma" and "pious opinion," which is seldom made in popular discussion today. I want the reunited church to be loyal to things that are essential, but I want it to allow for a large limbo for those opinions which one may enjoy without discredit to one's self.

Naturally, were I to stop at this point, it might be said that such a church as I have in mind would be moluscular, and that without a strong message it was foredoomed to failure. It is true that hitherto I have spoken only of the spirit that must actuate the church. Purposely I have said nothing about the details of the creeds or the discipline or the worship of this future church. I believe it would be precipitate to do so. The church of the future must, of course, stand for a gospel as definite, strong and far-reaching as Jesus Christ taught. It must be the gospel which He taught, but I do not think that the time has come when we can wisely enter upon the consideration of the intricate questions which that gospel comprehends. We could very quickly involve ourselves in a fruitless controversy should we at this stage of our conference enter upon a discussion of the differences that keep us in separate camps. Here and now there are questions which we may well discuss. Preliminary to the investigation of theological systems, we must adjust ourselves to the facts that have given rise to this conference and to the end which we are to accomplish and to some of the conditions upon which the accomplishment depends. We may canvass the actual situation of sectarianism and its consequences. We may in contrast create for ourselves the picture of the ideal which we hope to realize. And then we may consider some of the conditions that must precede reunion. We may thus prepare the way so that our people shall become as anxious for reunion as we, but to my mind, only in a most general way would it be wise

for us to enter upon the discussion of ecclesiastical or theological questions before we have faced certain other great questions which are personal to ourselves.

First, before we enter upon any sort of discussion, we need to be perfectly sure of ourselves in God's sight. We could most easily, while purring and smiling, enter upon a conflict to secure an intellectual victory which would widen and not bridge the breaches. I believe that we need, before all else, therefore, to find out just where we stand in God's eyes. We need to know just what the motive is that brings us here today. We need to be sure of our willingness to sacrifice any preconceived opinions should God's will to do so be made evident. In a word, we ought to be perfectly sure that we are here at any cost to do God's will, whatever we may see it to be. Our habits and affections are clinging closely to the denominational trellis. Before we begin to discuss the details we must be certain that we are perfectly willing, in the interest of reunited Christendom, to surrender the things which mere habit and affection have made dear. And to my mind all this is so serious and essential a factor in securing the desired result that without ever exchanging a word about theology or the church we might well consecrate the next year to the securing of this adjustment. I think it would be a distinct misfortune if during this time we should do much more than attempt to get our bearings toward God and man in the spiritual world. Let me show you what I mean.

Now, I feel that before the Episcopal Church could make any definite overtures looking toward reunion with any other church, it should honestly face its own ecclesiastical past. My own church, at a general convention held last October in Cincinnati, in dealing with this subject, begged us to bear in mind the cause for sorrow in our own past for which we are responsible. The English Church, for instance, has always been hampered by her relations with the state. There is extant in England a feeling that the state confers the thing which gives the real value to the Established Church as an institution. Of course, one cannot make here a universal affirmation, but with even the best men there is a hint that after all the bloom and the flavor of the peach comes from the state rather than from any other source. Consequently, the English Church has not always dealt with its religious children in the most religious way. It has been to the Erastian spirit that earnest and devout minds in their dilemma have had to appeal, and not always with good results. Bishop Hutler at one time refused the Episcopate in the church which he said this spirit, or its equivalent, was slowly destroying. If, therefore, the English Church

has lost large numbers of faithful and chosen men from her ranks, she has not been wholly blameless for what has happened.

But the church that has given to the world Bishop Andrews, George Herbert, John Keble, Frederick D. Maurice, Dr. Pusey and Dr. King, evidently has had great vitality to give birth to and to rear such saints. It may not have been then entirely her fault, therefore, that some of her offspring grew restless and abandoned her communion. Possibly it may have been impatience and intolerance, and possibly fanaticism that blinded some of them to her virtues and exaggerated her vices. Who can tell? And might not the question at some time well be asked by some of their spiritual children in the present day?

I have, to turn to another field, been reading recently a history of the German Reformation. Luther and Carlstadt did not always write letters pleasant to read. Those letters show that their good judgment and their Christian courtesy, to put it mildly, could not always be taken for granted. Had their judgment and courtesy been a little keener, perhaps there might be several less denominations today than there are. Then when we come to Geneva, do we not find that Servetus met his cruel fate simply because his opponents were just as hard and just as merciless as it was the habit of so-called religious men to be elsewhere? Now all of this goes to show that every Christian body has reason for penitence and humiliation. We are apt to criticise each other. Let us honestly recall our own history and face it as in God's eyes. I believe that we might advantageously give ourselves many months to these humiliating exercises. Self-examination would make us wondrous kind to the faults of others. It ought to create a wholesome mental atmosphere in which to view the shortcomings and the failings of those with whom we are anxious to get into terms of comity. And I am sure that such an honest dealing with ourselves would be the best sort of preparation for an effective dealing with others.

Then, in the second place, before we begin to study our ecclesiastical and theological differences, we ought to get into such close spiritual touch with each other that we shall genuinely respect each other's spiritual experiences. This I believe to be far more difficult a matter than you and I realize, simply because we do not understand each other's spiritual language. I am conscious that I am at a disadvantage when speaking of such subjects to certain people. I have my conventional phrases which express a thought familiar to me and mine, and I would be as awkward in employing other forms as I would in using a broad A in pronunciation. And then, on the other hand, I am con-

stantly seeking for the meaning of terms employed by others, which are often as puzzling to me as phrases of some unknown tongue. Again, I am quite sure that, as a means of expression of worship, the services of my own church, so simple to me, would for thousands of my fellow Christians fail utterly to serve any purpose. And then, on the other hand, the freedom, and, to me, sometimes, the familiarity which especially fascinates a host of other people to other churches, might easily make it difficult for me to think either of God or of duty. And yet, though expressing ourselves so differently, we are each of us having in our own way an experience which brings us closer to God and more devoted to His service.

Now it is my conviction that we ought to be able honestly to recognize and admit this fact and to respect each other, not in spite of it, but because of it. Of course, we say that we do, and we do want to do so, but is there not apt to be a "but" hidden away in every such admission? Yes, we say, he is a good Christian man, but a secret wonder (how, under the circumstances, he can be) lurks in our minds which tarnishes the affirmation.

We need, brethren, to get away from this wrong viewpoint. As brethren, individually and collectively, we ought to meet for prayer so that we may get glimpses into each other's hearts of what God is really doing for our souls. Then after that we need to confer frankly in little groups about our common interests, opening up to each other the purpose and aims and wishes of our interior lives. You may think that you know what my theology and ecclesiology is, and perhaps you do, and you may find it difficult to reconcile what you may deem my irrational and narrow position with correspondence on my part to the illumination of the Spirit; from my theories you may infer that I must be wandering in spiritual darkness. And I, on the other hand, may have my secret misgivings as to the possibility of any work of grace under theological and ecclesiastical conditions so entirely different from my own. Now our eyes shall never be open to the truth except as we simply take each other on faith. Let us, as Christian men, in small circles all over this city and community, get together to pray and confer as disciples of the Lord Jesus. Let us proceed upon the hypothesis that we are what we claim to be, and act in accordance with the assumption. The most effective thing we can do looking toward the reunion of Christendom is to acquire a knowledge at first hand of the actual work God is doing in the hearts of our fellow Christian men. That alone will afford a background for a successful effort to bring Christian men into intellectual touch with each other.

THE MESSAGE OF THE WORLD'S MISSIONARY CONFERENCE.

BY HUGH K. WALKER, D. D.

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The reunion of Christendom is the new dream that has taken possession of the Christian heart! Everywhere, in all parts of the world, the prayer of our Lord, "That they may all be one," is ascending with a new fervor and a new note of expectancy. Men are eager for tidings of good cheer along this line; indeed, it has been urged that, because of this very eagerness, some have allowed themselves to be beguiled into an unreasoning and unreasonable optimism, and that, after all, the reunion of Christendom is only a beautiful dream—a vision without substance—an airy structure without foundation. No man could have held this view or indulged in these limitations while breathing the atmosphere of the World's Missionary Conference in Edinburgh last summer! Never has there been a more wonderful witness to the substantial reality of this vision. A world conference is inspiring as a spectacle. It is conceded that the most widely representative, the most profoundly impressive, the most intensely significant conference ever held was the one that assembled in the northern capital of the United Kingdom in the month of June, in the good year of our Lord nineteen hundred and ten. Thirty different nationalities, representing all the races of mankind, and from the ends of the earth, were gathered in that great Assembly Hall. Men of highest renown in all the walks of life—dignitaries and ecclesiastics of every kind and degree—missionaries from our "far-flung battle line," statesmen, scientists, scholars, emperors, kings, presidents, mighty rulers and potentates—these were the splendid forces that led this immense body of twelve hundred consecrated men and women in the deliberations of those epoch-making days. And while the subjects under discussion were as varied and complicated as the problems of world-evangelization necessarily entailed—there was, after all had been said and done, just one great ideal, toward the realization of which everything else really centered—and that was the vision of a reunited Christendom. It was that part of our world-enterprise which aroused, from the very inception of the conference, the captious criticisms and incredulous sneers of the people outside the church. Christians never could get together—they could never agree to any united plan or concerted ac-

tion—this was the cry of the critics. Timid friends announced their dismal forebodings; it was an utopian scheme, they feared; it would be an imposing spectacle, a ten days' love feast, but nothing substantial in the way of the union of long-divided forces need be expected. But there was nothing dreamlike about the magnificent results achieved on that memorable morning, when the paramount subject of Christian unity and church co-operation was calmly discussed by a group of men whose names are among the mightiest in all the realm of Christendom. With a statesmanlike grasp of the situation, which made the uninitiated among us marvel, these men of diverse nations and varying creeds reached conclusions, so sane, so practical, so far-reaching that it is safe to say that the date for the actual reunion of Christendom was set forward in the calendar of most men's expectations, at least a hundred years. Everything conspired to make the dream seem very real, and it was hard for even the most cautious and prejudiced soul to resist the conviction that the vision and its fulfillment were not to be very far apart. It was, in all of its aspects, an object lesson in unity upon which our eyes gazed in those days. Diversity of nations, but under it the essential unity of the human race; racial distinctions, and yet underneath them the crowning fact of brotherhood; the various forms of ethnic faiths, and yet permeating all of them the one longing that only the gospel can adequately satisfy. And then we could see more clearly how the different branches of the Christian family might be united on practical lines, bringing out an absolutely undreamed-of co-operation and ultimate union of all the churches of Jesus Christ throughout the world. There need be no mechanical uniformity, but there must be and there will be a broad, comprehensive, abiding union that cannot be broken. Ecclesiastical wranglings will be a thing of the past, sectarianism a nightmare of the bygone centuries. Under some form of federation, with a catholicity of purpose and aim—which will preserve the maximum of efficiency and a minimum of expenditure—the good work is going on. The foreign field especially is showing us what can be done. Practical results, the most surprising and inspiring, have already been achieved. The home field is being brought into line through the Spirit of God working through changing circumstances and in the hearts of men. Problems remain to be solved, but we have set ourselves sensibly and hopefully to the task, and sooner than even the most sanguine expected a year ago, the work will be done and the church of God will be, in all parts of the world, one great Christian family—and the great-hearted prayer of our Lord Christ will be answered. May God speed the day!

THE NEW TESTAMENT CHURCH.

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The most matchless wonder in human history was the Incarnation. Surpassing all things else in human experience, in importance, was this transcendent event. In the person of Christ "The Word became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." In Him God was manifest in the flesh. As the forces of this vast and stupendous universe declare the glory of God, His creative energy, His omnipotence, His omniscience; so in the face of Jesus Christ is portrayed the personal character of Almighty God. Here are mirrored Divine love, Divine forgiveness, Divine fatherhood. In the universal language of our flesh and our nature is spelled out for our illumination and our comfort the true heart and character of the great Father-Spirit of the universe.

Here, too, in the person of the matchless Nazarene is presented to us the ideal man, the utmost reach of human nature as it yearns for Him who made us in His own likeness. In Him man has reached the fullness, the richness, the splendor of his powers. As on the bosom of yon black storm-cloud rests the rainbow in its sevenfold gorgeous splendor—that strange child of sunshine and mist—so on the dark background of sinful humanity shines the radiant rainbow of Divine character, magnificent in its beauty and colorings.

Jesus was the perfect embodiment of His Father's will. In not one single instance of His life was there an infraction of His Divine law. He struck no discordant note in the eternal symphonies of the universe. His soul-searching prayer was, "Thy will be done."

In the very nature of our fragile humanity this vision of Divine beauty must be evanescent. Like that child of mystery, the flashing comet in its flaming glory that sweeps athwart the horizon, filling our hearts with wonder and amazement, and is as soon gone as it came, so came Jesus into human vision, filling our hearts with wonder and worship. only to pass again into the source whence He came. It is no marvel that His disciples stood gazing into the upper deep, whither He had disappeared from their adoring eyes.

That man should come into possession of the blessings of this visitation, that this incarnation should be continued in human hearts, the church of Jesus Christ was born into the world. As Jesus was begotten in the bosom of the Virgin Mary by the power of the Holy Spirit, and was born in the habitation of lowliness and humility with the beasts in the stall, while angels swept their harps with heavenly music on the starlit hills of Judea, where wandering shepherds kept watch over their flocks by night; so on Pentecost, amid the throngs of Jews who had gathered into Jerusalem from every country whither providence had led their wandering feet, the church of Christ, begotten by the Holy Spirit, was born amid the wonder and acclamations of men and angels. And as the frail body of the Christ-child was woven into the mysterious loom of life as a habitation for the Divine Spirit, and as His body grew in stature that it might be the organ on which the Divine Father could play heavenly strains in human ears, and as this body was the instrument by which Jesus was to perform His wonderful works, and through which He was to bring His matchless message to men; so was fashioned by the same Spirit another body that was to be the habitation of the same Spirit and by which the regeneration of man and the salvation of the race were to be brought about. And as high and holy as were the character and service of the Master of men, so ideal was the standard of conduct and character in and through the church of Christ.

As there was one body, all-sufficient for the Divine indwelling and work, so there was organized the one church, which was designed to be all-sufficient for the world's evangelization, which was the task assigned this new aspirant for serving the race in the widest possible manner. During His life, and long before the church had a beginning, Jesus was greatly desirous that its unity should be preserved that it might bring all men to believe that He was the Son of God and Saviour of the world. Directly bearing upon this unity, hear the words of Jesus in that wonderful intercessory prayer, John 17:20, 21: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." You will observe that the burden upon the heart of our Lord in this petition was, that because of the unity of His followers, the world would believe that He was sent of God. The succeeding ages have proved all too well that the greatest

hindrance to the conversion of the world is the unfortunate divisions among the followers of our Christ.

The great apostle to the Gentiles recognized this unity, which in his mind rested upon a sevenfold unity. Hear his words as recorded in Eph. 4:4: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." This unity of the church he further confirms in this language in 1 Cor. 12:12: "For as the body is one and hath many members, and all the members of the body, being many are one body; so also is Christ. For in one Spirit were we all baptized into one body." Language expressive of the unity of the Apostolic Church could not be stronger.

Not only was this oneness of the church everywhere recognized, and taught and practiced, but the apostle Paul, in 1 Cor. 1:10-13, says, in stern rebuke of a tendency toward division in the church: "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfected together in the same mind and the same judgment. For it hath been signified to me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?" Again Paul says, in 1 Cor. 3:3-6: "Ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal and do ye not walk after the manner of men? For when one saith, I am of Paul, and another saith, I am of Apollos, are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted; Apollos watered; but God gave the increase."

Upon no one doctrine are the Scriptures clearer and more explicit than that Jesus Christ organized through His followers the one church, and meant that His work should be done through it. It is equally evident that this essential oneness of the church has long since been lost, and cannot be recovered until we return to the original unity of Christ's body.

The chief significance of the church arises from its relation to Jesus Christ. It is His earthly body, the organ through which His life finds expression and operation in the world.

The church rests upon the Christ as its foundation. Long before its beginning Jesus said to Peter, who had confessed that Jesus was the Son of God: "Thou art Peter, and upon this rock I will build my church." This rock meant, unquestionably, the great truth that Peter had confessed, namely, that Jesus was the Son of God. Till this great and fundamental truth was evident, from all the words and works of Jesus, and was finally confirmed by His resurrection from the dead, the church was never established. Upon this sublime truth that Jesus was the Son of God, the church was divinely founded. This fact gives it stability, dignity, power. Resting upon such a foundation, the gates of Hades will never overthrow it. Any organization claiming to be a church, and denying the Sonship of Jesus, by that very fact unchurches itself and ignores the true nature and character of the great Head of the church.

This church has Jesus as its supreme authority. It was He who said, with surpassing dignity, "All authority in heaven and on earth is given to me." These are the words of one having Divine power or are the ravings of a fool. Where Jesus has clearly spoken it is becoming in us to keep silent, and to give earnest heed to the Divine message. Where He is silent we may venture to express an opinion. These words of the Master are recorded upon the pages of the Holy Scriptures. Herein men spoke as they were moved by the Holy Spirit, and he who would find the words of the great Teacher must faithfully con these sacred pages; for, properly understood and interpreted, this Book is the ultimate expression of the authority of Jesus.

The personality of Jesus is the chief attraction and power in the church, and especially is He the charm in the public presentation of the gospel of Christ. Most of the great doctrines of the Christian religion, such as an incarnation, the thought of gods dwelling on earth, the making of expiatory offerings to placate a supposedly offended deity, were in the world before the coming of Christ. When these great truths became incarnated in Him, when the Divine power and beauty found expression on human lips, when God became manifest in human flesh—when these facts are preached, then men's hearts are stirred and they soon become obedient to the faith. "Christ and Him crucified" constitute the Divine evangel. Were Christianity, even with its great doctrines, shorn of the personality of Jesus, it would be as lifeless as some of the other great religious systems of the world.

Jesus is the great central luminary of the church, out from whom go the radiant light and power of God as the rays of the sun reach out to bless the whole planetary system. And as the planets move round the sun as their common center, and are held in their orbits by the invisible laws of gravitation, each one "forever singing as they shine, the hand that made us is Divine," so all the apostles and powers in the church move round the Christ and reflect His glory and are obedient to the invisible force of spiritual gravitation.

The ordinances of the church have their power and significance only as they are related to Him. No adequate interpretation can be given to Christian baptism except in its relation to Jesus Christ. It was imposed upon the church by His authority, and was to be administered in His name. Baptism is a spiritual act on the part of the obedient believer; for in one Spirit, in obedience to the requirement and teaching of the one Spirit, are penitent believers baptized into one body, the church. Baptism is a symbolic act; for Paul says, Rom. 6:2-5: "We who died to sin how shall we any longer live therein? Or are ye ignorant that all who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection." A more beautiful symbolism than that of our death to sin, our burial with Christ in baptism and our rising to walk with Him in newness of life could not be conceived. It is surely worthy of its Divine origin. Baptism is a transitional act. According to Paul, baptism is the transitional act by which we are brought into Christ. Paul declares that we are baptized into Christ, Rom. 6:3; that we are baptized into His death, Rom. 6:3, and also that we are baptized into his body, 1 Cor 12:13. Surely the whole beauty and significance of this ordinance centers upon Jesus Christ.

The same statement may be made with reference to the Lord's Supper. This ordinance has a fourfold significance: It is a memorial, "This do in remembrance of me;" it is a communion, "Is it not a communion of the blood of Christ?" it is a sacrifice, "This is my blood of the covenant poured out for many for the remission of sins;" it is a type, "For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come." It will thus be seen that the whole institution centers about the Master.

The Lord's Day stands in about the same relation to Jesus, as we hold a weekly observance in memory of the resurrection of our Lord. The New Testament Church never observed the Jewish Sabbath as a day of worship. From the very beginning of the church the disciples kept the Lord's Day, thus honoring the Christ.

Separate these two ordinances and the Lord's Day from their relation to Jesus, and they have no meaning. Properly relate them to the Master and they are profoundly meaningful institutions.

As I have already said, the church was begotten in the world by the Holy Spirit. This was in accord with the promise of Jesus to His disciples, to whom He gave this promise: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will send Him to you. And He when He is come will convict the world of sin, and of righteousness and of judgment. . . . I have many things to say to you but ye cannot receive them now. Howbeit when He, the Spirit of truth is come, He shall guide you into all truth." John 16:7-12. Following this promise, the Lord said to His disciples, just previous to His ascension: "But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth." Acts 1:8. It was following upon this promise that the apostles and other disciples were gathered in one place, and there came upon them the fulfillment of this promise and they were all filled with the Holy Spirit, who enabled them to speak with tongues which they had never learned, and to have that understanding of the true nature of Jesus that empowered them to preach Him as the world's Redeemer and Saviour. Thus was the church of Christ divinely begotten, and thus began the reign of the Holy Spirit in the church which He holds today. Through the preaching of Spirit-guided men the church was established in Jerusalem and carried to the uttermost parts of the earth.

The presence and power of the Holy Spirit was recognized all through the Acts of Apostles and the other New Testament Scriptures. The Holy Spirit was not only a factor in man's regeneration, but was present and was a power in man's sanctification. Paul declares that our bodies are the temples of the Holy Spirit.

Everywhere in the New Testament Scriptures there is abundant recognition of the fact that Christianity is a spiritual religion, and that a man's religion that is not begun and carried on by the Spirit of the living God has little value. As life always finds habitation

and expression, whether in the vegetable or animal kingdom, so the Holy Spirit, in the mysteries of His own being, works out for Himself an abiding place in and through the spiritual nature of man.

The supreme purpose for which the church was organized was that it might embody the Christ in the world and become the means of carrying on His personal ministry among men on earth. That this was designed to reach all men must be true in the very nature of Christ's life and ministry. This vision found expression in the last recorded words of our Lord when He commanded His apostles to "make disciples of all nations," to preach the good tidings of redeeming love to every creature that was made in the Divine image. Jesus had told His disciples that they were to be His witnesses to the uttermost parts of the earth.

The organization of the church was among the Jewish people. The first missionary work of the church was among this nation. Indeed, one of the sore problems of the Early Church was to convince the Jews that Christianity was designed for other nations as well as for themselves. They thought themselves the chosen people, and that they had a monopoly on God and His love. The church did not have its widest vision till the apostle Paul was called as God's chosen vessel to bear His name before kings and the Gentiles. Under the inspiration and leadership of this magnificent spirit the church began to get a new vision of its open doors and fields of duty. Soon the church saw the man of Macedonia, and following in the footsteps of the westering sun and under the strategic statesmanship of the apostle to the Gentile world, the church was soon established in such centers as Ephesus, Corinth, and even in the seven-hilled city beside the yellow Tiber.

One is impressed in the study of the Early Church, as its life is set forth by the inspired writers, with the prominent place of earnestness, the prayerfulness, the spirit of service and sacrifice that characterized these early followers of our Lord. Luke says of the Jerusalem Church that "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. . . And all that believed were together, and had all things common; . . And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people." Acts 2:44-47.

Much emphasis in this church was laid upon the Holy Spirit in His work upon the hearts and lives of the followers of the lowly Nazarene. The New Testament Scriptures were not yet written, and they were dependent upon the Holy Spirit for their guidance in all their teaching and work. Great recognition was given the Divine Spirit by all the New Testament writers.

Prayer had a deservedly high place in their lives and work. They waited much upon the Lord for help and guidance, justly recognizing their dependence upon Divine mercy. Indeed, the church had its beginning in a prayer-meeting, and has always advanced in the world upon its knees.

In that period of the church the followers of the Master sold their possessions and brought them to a common treasury, and they were distributed to each one as there was need. I presume this was the beginning of Christian socialism. Whatever may have been their crudities in interpreting their relation to their property, they properly perceived that their property was not their own; that they were merely stewards, administrators, and held their property subject to the need and call of the church. Could this same principle be accepted and utilized today, the power of the church would be greatly augmented.

Another characteristic of those early Christians was their gladness of spirit. They were ever filled with the sunshine of life, and rejoiced that they were counted worthy to suffer for the name of Christ in some of the great persecutions that came upon the Early Church; for we must ever remember that the New Testament Church, like its Lord, was "made perfect through suffering." In all these great persecutions that burned the dross out of the Early Church, the disciples gladly went to the stake and the cross, witnessing by their death their fealty to their Lord.

It must not be overlooked in this study that this young church was called to battle with some of the greatest vices of antiquity and that, growing out of this condition of society, the church had many perplexing problems with which to deal that sorely tried the wisdom and patience of that inexperienced organization.

Such a study as this would be incomplete without some reference to the organization of the Apostolic Church, and yet I approach this subject with great hesitancy; for scholars, great and numerous, have traveled this road, and I fear have not removed all its difficulties. I well know the four interpretations of church government as given us by ecclesiastical scholars, namely, that of the papacy, that of episco-

pacy, that of the presbytery and that of independency. I well know the mighty and doughty devotees of each of these interpretations. To me it seems that far too much emphasis has been laid upon this secondary thing in our holy faith. I very much doubt if the New Testament teaches any one form of church organization. If it does, it has succeeded in making it so indefinite that far greater scholars than I have been unable to agree upon what it is; and that all confirms my conjecture that there is no legislation upon that subject in the New Testament Scriptures. I prefer to think of the church as an organism rather than an organization; and that, like political or civil organization, God leaves it to adjust itself to its environment, and to adapt itself to the age and generation it serves. Life always builds for itself a habitation suited to its need, and I think life, which is another name for God, can surely devise means for its operation and expression in spiritual realms. With this method the church could flourish in the theocracy of the Jews or the democracy of the Romans. The church is far deeper than the external form or feature. It deals with the fundamentals of life and spiritual culture; and, like the fullness of the ocean's tide, fits itself to the contour and condition of every country and civilization. It is free to choose that which is best fitted to the sphere in which it is to labor. It may be equally Divine and useful, whether in Episcopal, Presbyterian or Congregational forms of government. Give the church freedom in her forms of government as God has given the nations freedom to adjust their organization to their national task and need. Suit the scheme to the task.

We have thus seen that the church is a Divine institution, ordained of God as the means by which the life and work of Christ may be perpetuated in the world; that in the beginning there was but the one body, striving to do the work of the great Head of the church, a unity prayed for by our Lord Himself and practiced by His apostles; that the relation of Jesus to this church was most intimate and endearing; that this church was filled and directed by the Holy Spirit, and that it was the earthly habitation of the third person of the Trinity; that it was the great missionary agency by which the whole world is eventually to be won to our Lord and Master; that the early disciples were filled with great zeal and enthusiasm, and surrendered their powers and possessions for its propagation in the earth; and finally, that in all probability very wide latitude was granted the Early Church in the matter of organization and methods of work. Such, in my mind, were the characteristics of the New Testament Church. Surely such resources ought

to have enabled this Divine institution to have subjugated the world long ago. Instead, we are faced with a divided and disorganized body, apparently helpless before the tremendous work yet to be done.

Notwithstanding the pathetic and divided condition of the church of Christ and the appalling and almost hopeless task awaiting our hands, I am not hunting the juniper tree. The dawn of a new day for the church was never brighter, the future was never more roseate. Thank God, our churches are coming together; they are awaking to a sense of their relation to each other, and of their obligation to the heathen world. Most of the great ethnic faiths are dying, while the dews of the eternal morning are upon the church militant. From such a gathering as this I take heart and return to my task on the upgoing walls of my Zion with renewed courage. Before us is the superb work of the world's evangelization; behind us are the mighty achievements of the past; underneath are the everlasting arms; over us are the resources of a loving Father, and under His care and promises we do well to give ourselves to the task assigned us, always assured that He is able to bring to a sure accomplishment the eternal purposes.



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Christian Union Library

OCTOBER, 1911

NUMBER 2

WORK OF THE COMMISSION OF THE DISCIPLES
OF CHRIST, PETER AINSLIE, D. D., President.

CHRIST, NOT DOCTRINE, THE ONLY BASIS OF
CHRISTIAN UNION. By W. C. BITTING, D. D.,
Minister Second Baptist Church, St. Louis, Mo.

A LITTLE CATECHISM FOR CHRISTIANS. By AMOS
R. WELLS. Editor The Christian Endeavor World,
Boston, Mass.

AN OPEN LETTER TO THE CHRISTIAN WORLD. By
J. H. GARRISON, LL. D., Editor Christian-Evangelist.

Issued Quarterly by the Commission on Christian Union of the
Disciples of Christ.

SAMPLE COPIES FREE—BY THE YEAR 25 CENTS—PER 100 COPIES \$3.00

CHRISTIAN BOARD OF PUBLICATION,
2712 Pine Street, St. Louis, Mo.

COMMISSION ON CHRISTIAN UNION,
537 N. Fulton Ave., Baltimore, Md.

A Prayer

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind : Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, Love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou art in unity with thy Son: Who, with Thee and the Holy Spirit, liveth and reigneth ever, One God, world without end. Amen.

WORK OF THE COMMISSION OF THE DISCIPLES OF CHRIST

At the National Convention of the Disciples of Christ in Topeka, Kansas, October 11-18, 1910, a Council on Christian Union was organized and a Commission of nine brethren was appointed to execute the wishes of the Council. Previously to this time, the Congregationalists had a standing committee on Comity, Federation and Unity and the Presbyterians likewise had a standing committee on Church Co-operation and Union. On the same day that the Disciples of Christ appointed their Commission, the Episcopalians, who were meeting in their National Convention in Cincinnati, appointed a Commission on a World Conference, on Faith and Order. The Disciples of Christ, without knowing that the Episcopalians were discussing the advisability of appointing their Commission, sent greetings by telegram to the Episcopalians and forthwith received cordial replies from the House of Bishops and the House of Clerical and Lay Deputies.

First of all, the Commission of the Disciples of Christ issued "A Plea for Charity and Unity Among Ourselves," emphasizing, (1) prayer for one another, (2) personal conferences in case of disagreements, (3) abstention from unnecessary newspaper controversies, (4) the wisdom of editors and publishers withholding from publication all communications that might create ill feeling and division, (5) the cultivation of the spirit of unity and fraternity in all our utterances and in our co-operation with all other communions, (6) more spiritual culture in our public worship, and (7) the necessity of steadfastness for Jesus as Lord of all and the only foundation and center of Christian Union.

A conference was held February, 1911, with the Christian Unity Foundation, of New York City, which is a non-official Episcopal organization, organized in July of 1910, and whose chief work is to gather and disseminate accurate information relative to the faith and works of all Christian bodies. Out of this conference, the Foundation prepared and sent out a twenty-four page pamphlet dealing

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with the Disciples of Christ under the title, "The Disciples of Christ: A Brief Statement of Their Doctrine and Status in the United States." This pamphlet has been distributed throughout the country at the expense of the Foundation and perhaps it is the first time in the history of divided Christendom that one communion has published a friendly and accurate statement regarding another communion and distributed it at its own expense. For this pamphlet, write to Rev. Arthur Lowndes, D. D., Secretary, 143 E. 37th St., New York City.

Following the foregoing conference, the Congregationalists and Disciples held a conference among themselves and the day following a joint conference was held at the rectory of Trinity Church, New York City, with representatives of the Commissions of the Episcopalians, Presbyterians, Congregationalists and the Disciples of Christ. This informal conference had to do with a World Conference on Faith and Order, which will be held six or eight years hence in this country or in Europe, and its purpose is to prepare the way for the outward and visible union of all who confess Jesus Christ as God and Saviour, and for the fulfillment of our Lord's prayer, "That they all may be one." To this call, besides the communions named, fourteen other communions have appointed Commissions and a world conference is now a surety. For further particulars regarding this, write to Mr. Robert H. Gardiner, Secretary, Gardiner, Maine.

In July, 1911, the Commission of the Disciples of Christ began the publication of a quarterly, entitled, "Christian Union Library," which contained addresses on Christian Union, by Bishop Joseph H. Johnson, Episcopalian, Rev. Hugh K. Walker, Presbyterian, and Rev. A. C. Smither, Disciple of Christ, with a list of organizations on Christian Union and a bibliography of Christian Union. This publication has been made possible through the munificence of Mr. R. A. Long, Kansas City, Mo., who put \$20,000 at the disposal of the Commission for this purpose, but funds are needed for other furtherance of this work and we depend upon the \$2.00 annual membership fee in the Council, the annual subscription of twenty-five cents for the "Christian Union Library" and volunteer offerings. This publication has been kindly received in all quarters and its purpose is to give every Christian communion a voice through its pages on the union of Christendom, thereby encouraging a fairness and fraternity, which must characterize our advance in this sacred cause. Persons interested in this work, may send their subscriptions to Rev. F. W. Burnham, Secretary, Springfield, Ill.

At the Winona Assembly, Indiana, August 26, 1911, a public conference was held on Federation and Christian Union among the Commissions of Presbyterians, Methodists and the Disciples of Christ, out of which a further conference is being arranged.

At the National Convention of the Disciples of Christ in Portland, Oregon, July 4-11, 1911, the Commission was increased to twenty-five and each member is urged to seek for a conference of the religious forces of his community on Christian Union some time during the year, which will increase the growing sentiment throughout the world for the union of the divided house of God.

Members of the Commission have made addresses and written numerous articles on this subject for both the religious and secular press and have sought personally to give their influence in every way for a closer fellowship among believers. The world is weary of religious controversies. It is asking that the church quit its ecclesiastical quarrels and go and live for Christ. While not giving up our convictions, let us not judge one another any more, for every man must give an account of himself to God. Let us abandon prejudice among ourselves and let us seek only for such language when referring to each other, as will reveal that beneath our sentences is a genuine love for those who love our Lord.

PETER AINSLIE, President.

CHRIST, NOT DOCTRINE, THE ONLY BASIS OF CHRISTIAN UNION

BY W. C. BITTING, D. D.

Minister Second Baptist Church, St. Louis, Mo.

It is impossible for me to state the keenness of my interest in the matter of Christian union. I believe that the scandal of Christendom today is the schism in the body of Christ. I also believe that it is because the spirit of Christ is coming more and more into his disciples that we are all of us feeling the shame and the guilt of this scandal. I do not believe that doctrinal discussion will ever bring Christians together, for the simple reason that the light of the past shows that it is precisely through doctrinal discussion that Christendom has become divided. All the controversies have been about dogma and ecclesiasticism. This has been the very root of schisms. Therefore, it seems to me that the proposition for a doctrinal basis for union is not likely to issue in union.

What is the Bible? This is at the bottom of any proposition to make the Scriptures, or any interpretation of the Scriptures, the basis of union. There is vast division of sentiment in regard to this first question. Is the Bible a "revelation" mechanically inspired, or is it a literature which records an inspired history of the development of the religion of Jehovah, which literature contains the literary forms current at the periods in which it was written, and uses ideas current at the times when the different parts of the literature were composed? One's idea of the Bible will vitally affect his method of interpretation.

What are the principles of interpretation? Shall we use the historical method, which to my mind is the only true one, and which says that every piece of literature is also an historical event, which has a definite relation to the circumstances in which it was produced, and to the mind of the writer? Shall we ignore the fact that there is not a sentence in the Bible which does not have a definite relation to some historical situation, and that no part of the Bible is or can be understood until this historical situation is reproduced and the biblical literature is given the setting out of which it grew? I think you will see at once that this method of interpreting the Bible cannot be employed by ignorant persons, and that the absence of its use will certainly result in the misunderstanding of large portions of the Scripture. Indeed, the absence of this method of in-

terpretation is responsible for the varieties of views that divide Christendom. It must be plain that a writer of any part of Scripture had only one conception that he tried to express. It is dishonest to seek for any other meaning than that which was in the mind of the writer or speaker.

Furthermore, are we not to remember that every human being still retained his personal history, education, experiences, attitudes, and individual peculiarities when he was interpreting a person or event, and that one of the problems of interpretation is to separate between the event and the human interpretation of it, and to make allowances for all of these in our study of any biblical literature?

Furthermore, is it possible when Christian unity is to be based upon the interpretation of a literature, no matter what may be our view of that literature, to get all persons to agree? Extremely interesting and illuminating are the facts which are going on all about us with reference to this proposition which you make. The Constitution of the United States was differently interpreted by Thomas Jefferson and Alexander Hamilton, and these differences of interpretation produced sectionalism, which was political sectarianism, and finally issued in the Civil War. It is not at all infrequent for the Supreme Court of the United States to be divided in its interpretation not only of law, but also of precisely the same facts. The same is true of every state court of appeals, and supreme court. If there is one thing that is evident, it is that the best trained minds of lawyers dealing with literature supposed to be most carefully framed, are often honestly divided in opinion. How then can we expect the untrained minds of average Christians dealing with a literature which grew out of life thousands of years ago, and reflecting a totally different environment, and covering thousands of years of human experience, and dominated by considerations so different from those now prevailing, and containing literary forms and methods unrecognized by the average Christian, to agree as to the essence and the fundamental things contained in that literature? It seems to me to be too much to hope for until all Christians shall have been trained to honest and scientific interpretation of the Bible. I thank God that the meaning and way of salvation is so simple that the most ignorant can grasp it. The adequate interpretation of the Scriptures is quite another matter.

Furthermore, I do not find in the Scriptures themselves any insistence upon a doctrinal basis. (Amos 5:14, 15; Hosea 6:6; Micah 6:8; Isa. 1:16, 17; Mark 12:29-31, etc.) There is no attempt in the Bible to formulate a system of theology. There is not the slightest effort made anywhere to make a creed, except a creed of facts. The fact that Jesus lived, died, and rose again is what Paul insists upon. The creed in the Gospels relates to a person and not to a doctrinal system. I think it is impossible to prove that the Bible

anywhere insists upon a doctrinal basis. The reasons are very evident because the new religious life was so new, and the biblical writers were so immature in the interpretation of the new life that they nowhere attempt any formulated creed. They felt the life. They lived it. They rejoiced in it. They experienced it. They wanted everybody else to share it with them, but only by the simplest statement of facts.

Furthermore, the unity of the early disciples was not the unity of dogma, even about the person of Jesus Christ. Their unity was their love for him, and not the unity of any thought they had about him. He brought them close to one another because he brought them close to himself. They had their differences. The council at Jerusalem is the witness to their differences (Acts 15). The way that Paul writes about Peter in Galatians is an evidence of differences. The way that Peter writes about Paul's words that were hard to be understood, is an evidence of difference. Every student of Paul feels a difference between his presentation of Jesus Christ and that which is presented in the Johannine writings. Each disciple could interpret the Christ only through his own past moral, educational and social life. Again, if Paul's letters are arranged in chronological order, and attentively studied, the progress of his doctrine will be apparent. Again, Jesus himself promised that the Holy Spirit would reveal to us many things which he could not utter to the Twelve because of their incapacity to appreciate them. This incapacity was constantly shown throughout their earthly relation to him.

Again, it is inconceivable to me that God should make our relation to him dependent upon dogmatic opinions which human minds twisted by sin can form, and which finite intellectual powers can hold respecting infinite things. The word, "believe" in the Gospels does not refer to mere intellectual matters, but is used in its higher sense of the appropriation of vital experiences by the human soul. Many a man can say, "Lord! Lord!" with accents entirely acceptable to orthodoxy, and yet not do the will of God, which alone makes us brothers of Christ—modern illustrations are abundant, even in the Baptist fold—"The devils also believe and tremble," but they are not saints. Satan is probably the best theologian in the universe outside of the Trinity, but he has nothing of the spirit of Christ. The fruits of the Spirit are described in Galatians. The kingdom of God does not consist in any externals, such as eating and drinking—even that of the communion bread and wine—but in love, joy, peace, and righteousness in the Holy Spirit. The whole argument of the letter to the Galatians is to show that no rite or ceremony is of the essence of the kingdom of God, but only the "new creation."

Furthermore, the whole Christian world has been thrown off the track by the events of church history. Jesus came to establish the kingdom of God. The church grew up naturally as the divine means

for establishing the kingdom of God. The kingdom of God is greater than the church. The church began to fall from grace when it conceived that its mission was to enlarge itself, to protect, purify and preserve its own organization. Instead of having the spirit of Christ who died that he might save others, it selfishly began to live to save and to glorify itself. Even Baptists are not free from this sin. All these problems of church unity have been created by losing the vision of the kingdom of God. This kingdom of God according to the teaching of Jesus is a universal state of human society in which every person shall live as a child of the heavenly Father in every relation of life, and therefore like a brother or sister to every other human being. Surely that matchless dream of our divine Lord which we are set to make a reality should not be displaced by the false thought that the chief end of the Christian life is to promote any ecclesiastical organization no matter what is its name. To identify the church with the kingdom of God is flatly to contradict Jesus. This is one of the great heresies of the day. He distinctly said that men should come from all quarters of the world and sit down with the children of Abraham. He distinctly said (Matt. 25.) that all the nations—and the word “nations” on the lips of Jesus means heathen—should come before him and that he would say to some of them, “Come you blessed of my Father.” They would express their surprise and would honestly say that they had never seen the Christ or even heard of him, but he declared that their ministry to their fellowmen, who were really the brethren of Christ, was their ministry to himself. In the face of all this it seems to me impossible that doctrine should be looked upon as a basis for Christian union. It seems to me that Jesus Christ, the Head, is the only unifying power which Christian hearts can feel. I may go even further and say that I do not believe that it is any one man’s opinion about the Christ which is to constitute the basis of union. Doctrinal shibboleths cannot unite heads or hearts. Each man’s conception of Christ, based upon his personal experiences of the Christ, is to be the thing which will eventually bring him near to his brother man. To me, it is an inspiring thought that it is the living Christ in the souls of men which can draw men together. Christ is the all in all to every person. Each one’s peculiar needs are met in him. He is the center who unites all the manifold personalities that find their satisfaction in him. It is experience of the Christ, not dogmas about him, much less about anything else, that is the bond. And this he meant in his prayer for oneness, not doctrinal, nor ecclesiastical, nor metaphysical oneness, but the vital unity of a living experience of God.

For very many years I have been most closely associated with my brother ministers of other denominations. Every week I have met them, and we have talked over the affairs of the kingdom of God. I am free to say that I am not worthy to wash the feet of

many of these men. I wonder how it is that God so blesses them with Christian graces, and why it is that the Lord so pours out upon them prosperity in their work for him if these men are sinfully wrong. It is to me inconceivable that the frown of God rests upon the great majority of his children because they are not Baptists. I remember some words which the Master spoke to his disciples who forbade a man from casting out demons because this man did not follow them. I believe also that he said it was better for any of us that a great big millstone should be hung about our necks and that we should be cast into the depths of the sea rather than that we should make any of the little ones who believed on him—however faulty their knowledge—to stumble. The woman healed of the issue of blood reasoned grotesquely that virtue came out of Christ's garments, but her faith—in spite of its mental absurdity—was vital. The virtue came out of him, not his clothes. The Christ is greater than the dogmatic garments in which human minds have dressed him. Theologians have often made their dogmas to be shrouds for a corpse. We cannot unite on a dogma until we have all had the same educational and personal experiences that furnish the viewpoint from which dogma is made. Life determines conceptions and until life's experiences are identical, intellectual conceptions must vary.

Because I believe in the living God, the living Christ, the living Church, I am unwilling to think that God anywhere puts a period to his indications of his will. I believe that the living Christ is now the head of the living church and that he will in his own way work out the union of all the members of the body. I believe that the Scriptures, fairly interpreted, do give us the highest experiences of God in human life, and therefore are for us the highest authority we have in religious matters. This authority is vital, experimental, not legal, statutory, mechanical. With all my heart I believe that Jesus Christ made known the Father to us, and that in the honest and fair interpretation of Jesus Christ, humanity has all that it will ever need to show the way of the Father to men and the way of men to the Father. He is my Lord and my Master, and I do not know any other, not even the mastery of a book, still less the mastery of the interpretation of a book by any man or any assemblage of men. Like Paul I am free from all bondage because I am the slave of Christ. I cannot conceive of putting a book which tells about Christ ahead of Christ. Still less can I conceive of putting any man-made creed in place of the Christ. I do not believe for one moment that any dogma, or any ecclesiasticism, or any literature can ever take the place of the living Christ as the head of the church and the bond of unity between his followers.—The Word and Way.

A LITTLE CATECHISM FOR CHRISTIANS

BY AMOS R. WELLS

Editor The Christian Endeavor World, Boston, Mass.

Question: How many denominations are there in the United States?

Answer: One hundred and eighty-six, according to latest census.

Ques. How many denominations were there in 1890?

Ans. One hundred and forty-five, according to the census of that year.

Ques. How many denominations were disbanded in the interval?

Ans. Twelve.

Ques. How many were merged with other denominations?

Ans. Four.

Ques. How many wholly new denominations were added to the list?

Ans. Forty-eight.

Ques. Were there other additions to the denominations?

Ans. Yes; some denominations split in two.

Ques. How many Baptist denominations exist in the United States?

Ans. Sixteen.

Ques. How many Lutheran?

Ans. Thirty-four.

Ques. How many Methodist?

Ans. Fifteen.

Ques. How many Presbyterians?

Ans. Twelve.

Ques. What reason is given for the existence of these 186 denominations?

Ans. That each perpetuates a valuable principle and struggles for its acceptance.

Ques. Then each denomination at present lacks 185 valuable principles possessed respectively by the 185 other denominations?

Ans. M-a-y-b-e.

Ques. Any other reason?

Ans. That varying types of human minds naturally require different types of creed and forms of church government and worship.

Ques. Then there are 186 different types of human minds?

Ans. It would seem so.

Ques. Is this division of our Christian forces into 186 sundered camps a good thing?

Ans. Yes—for the devil.

AN OPEN LETTER TO THE CHRISTIAN WORLD

To All Those Scattered in Various Religious Bodies Throughout Christendom Who, With Us, Accept the Divine Sonship and Christhood of Jesus, Greeting: "Grace to You and Peace Be Multiplied in the Knowledge of God and of Jesus Our Lord."

Dearly Beloved Brethren—The National Convention of the Disciples of Christ held in Topeka, Kan., October 11-17, 1910, feeling deeply impressed with the manifestations of the spirit of unity in all sections of the church universal, and having in mind the fact that our own religious movement inaugurated a century ago had for its supreme aim and end the unity, in love and labor, of all Christ's followers in harmony with His own intercessory prayer, organized a Council on Christian Union which appointed a Commission whose specific duty is to promote, in all ways possible, the realization of that unity the attainment of which is the reason for our existence. On the very same day the general convention of the Protestant Episcopal Church, meeting in Cincinnati, took similar action looking to the same end. Other ecclesiastical bodies have appointed committees with the view to conference on the subject of bringing about a closer unity among the children of God. These facts have led the writer, a member of that commission, to send forth this "Open Letter" to the Christian world, some of whose leaders he has known in co-operative work these many years. He claims no authority for sending out this unofficial statement and appeal to the brethren of his own and other religious bodies, except his yearning desire to see the fulfillment of our Lord's prayer for the unity of his followers, and that his gray hairs and the long years of service he has devoted to the cause of Christian union among a people who claim that for their special mission, and whose principles and aims he may reasonably claim to understand, may enable him to speak in the light of actual experience.

AN OPPORTUNE TIME

There would seem to be a special timeliness just now in this effort to bring about a closer unity and co-operation among Christ's followers. The growth of the missionary spirit in the church within the last few years, especially in relation to the evangelization of non-Christian nations, has made us all feel as never before the im-

perative necessity for bearing a united testimony to these non-Christian lands whose doors are open to the messengers of the gospel now as never before. The great World Missionary Conference at Edinburgh has revealed the magnitude and difficulties of the great unfinished task of the church with a fullness of information which has never before been in the possession of Christian people, and the tremendous proportions of this world-enterprise and the many obstacles to be overcome, have not only challenged the faith and courage of the church but have begotten a new sense of the evil of our divisions and of the necessity of united effort in order to accomplish the great task which Christ has laid upon us. This growing spirit of unity which is manifesting itself in many ways in all sections of the church, is an indication that the Holy Spirit is moving upon the hearts of Christian people to bring them closer together. Is it not true, also, that in the presence of the magnitude of this great world-task that looms before the church, and the perils which threaten our Christian civilization in Christian lands, that our differences have, to some extent, been over-shadowed and the transcendent glory of our divine Lord is being revealed to us with greater clearness, so that we are better prepared to hear and heed His voice today than ever before? These considerations, not to mention others, seem to us to mark the present time as propitious for an effort to come to a better understanding of each other and a closer unity among all those who follow Christ, and are seeking to accomplish His great purposes in the world.

SOME CONCLUSIONS REACHED

Assuming, therefore, that you, equally with us who came into being for this purpose, are concerned in removing the obstacle of our divisions out of the way, to the end that God's purpose in the world may be more speedily realized, I shall proceed to indicate briefly as I conceive them, some of the results of the prayerful thought, during a hundred years of experience of the Disciples of Christ in working at this problem of Christian unity. In doing so, we are far from claiming that we have fully mastered the subject, or even perfectly embodied in our own church life and religious achievements, the principles and ideals which we hold and advocate. It is, therefore, in the spirit of profound humility that the writer ventures to state, in briefest outline, some of the truths and principles which he and those for whom he speaks believe must have due consideration in any practicable plan of Christian union.

First of all, must we not recognize the fact that Jesus Christ has established on this earth but the one church, and that all who share with Him in that life which He came to impart to men, are members

of that Church, despite any differences which may exist between them? Whether we recognize it or not, it remains true that we are members of the same body of Christ, which is His Church, and members one of another. The divisions which exist are not of His making, though many of them have doubtless come into existence through the earnest desire and purpose of good men to be loyal to Him and to His truth. But "we know in part and we prophesy in part," and out of this partial knowledge and the desire to be loyal to the truth, as God gave us to understand the truth, our divisions have arisen. It is not ours to cast reproaches upon the great and good men of the past for the existence of divisions which seemed inevitable at the time, and which in God's providence have been used for carrying on His work in the world. We have no quarrel with the past. We have to do with the living present, and the question we face today is, If the Church is "constitutionally and intentionally one," as one of the great reformers has declared, ought we not, in the larger light and liberty which God has given us in our day, to seek to restore that unity which has been unavoidably broken by the bitter experiences in the less gracious periods of the past?

A COMMON CREED

It was the conviction of the men who inaugurated the movement a century ago in behalf of Christian union, now best known as Disciples of Christ, that the crystallization and hardening of doctrinal beliefs in the form of creeds, formulated in the past under conditions which no longer exist, and still made the bases of existing denominational fellowships, constitute a serious barrier to the unification of the divided Church. This conviction is shared by those who have carried on the work which they inaugurated. Their thought and ours has been that these creeds should be discarded, so far as constituting a basis of common fellowship for a united church, and that we substitute for them, as a rule of faith and practice, the Holy Scriptures themselves, regarding the New Testament, especially, as being perfectly adapted to the needs of the church of Christ as the Old Testament Scriptures were for the ancient people of God. True, we may not all be able to agree as to the meaning of all its teaching, but can we not agree, and do we not agree, upon what is vital and essential as a basis of Christian fellowship? It is not necessary that we should reach an agreement upon every subordinate part of biblical doctrine in order to be one in Christ. This principle has long been recognized in the commonly-accepted saying of Rupertus Meldenius: "In things essential, unity; in things non-essential, liberty; in all things, charity." That we have all erred to a greater or less degree in the application of this principle, is doubtless true, and our failure has chiefly been in determining

what is essential and what is non-essential, and perhaps in not allowing charity to do its perfect work.

The conclusion which we have reached by a careful study of the New Testament on this subject, is that the essential faith is a personal faith in the Lord Jesus Christ as the Son of God and the promised Messiah. The passages sustaining this view are so familiar and so well known to all of you, that we need not quote them. He makes this claim for Himself and declares that His church rests upon it. (Matt. 16:16-18.) His chief apostle declared, it will be remembered, that "other foundation can no man lay than that is laid which is Jesus Christ." (1 Cor. 3:11.) No other confession of faith, so far as the record shows, was ever required of men in order to baptism and church membership in the apostolic period. It is not difficult to see that this confession of faith involves the acceptance of all that Christ taught and obedience to all that He commanded. Since the apostles were empowered by the Holy Spirit to be Christ's accredited teachers and representatives, their writings form a part of that perfect rule of faith and practice which believers in Christ have as their guide. In New Testament times those who confessed with the mouth their faith in the Lord Jesus Christ, manifesting the same in their penitence for past sins and their obedience to Him in the initiative ordinance of baptism instituted by Christ, were received without question into the fellowship of the saints, and as there was no other basis of fellowship, all who came to Christ in this way constituted the one church of that period. There was "one body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father of all."* These were the unities of the church of Christ in apostolic times.

UNITIES WE HOLD IN COMMON

Do we not all hold to these great unities today? Is not the "one body" the body of Christ, His church? Is not the "one Spirit," the Holy Spirit of truth, which Christ promised to send to dwell in His church? Is not the "one hope" the hope of life everlasting, and our transfiguration, at last, into the image of Christ? Is not the "one Lord," our Lord Jesus Christ whom we love and adore as the only Saviour of men? Is not the "one faith," faith in the Lord Jesus Christ, as the Son of God and the revealer of God to men? Is not the "one baptism" the solemn and overt act by which the believer visibly and openly surrenders to Christ and swears allegiance to Him? Is not the "one God and Father of all," who is "over all and through all, and in all" the God and Father of our Lord Jesus Christ, to know whom, and the Son whom He hath sent, is life eternal?

*Eph. 4:1-6.

On these seven unities there is happily no serious difference of understanding except in relation to the ordinance of baptism. That difference, however, has been a grievous source of controversy and strife in the past. It seems to us, however, that the day of heated controversy and strife over an institution which our Lord ordained as a means of unity, has passed, and the time has come when we must, in the humility of little children, sit at the feet of Christ and inquire of Him afresh what is His will concerning this ordinance. We are all agreed, we take it, on the following points:

1. Baptism is an institution of divine appointment, and is, therefore, to be perpetuated in the church and submitted to by all who claim to be followers of Jesus Christ.

2. It possesses no merit or magical power in itself, by which the moral life is changed, but is an act of obedience by which the changed heart and purpose are manifested.

3. It should be administered by the authority of Christ and "into the name of the Father, and of the Son, and of the Holy Spirit."*

4. All who submit to baptism ought to live as becometh the disciples of our Lord Jesus Christ, seeing that they have renounced the hidden things of darkness and have pledged themselves to the new life in Christ.

5. That since we are "all baptized by one Spirit into one body," as Paul has declared, baptism ought to be a bond of unity among Christ's followers instead of a cause of division.†

6. If, therefore, there can be found an interpretation and a practice of baptism which will offend the conscience of none, and will meet the divine requirements, we ought, in the interest of unity, to accept this catholic view even at the sacrifice of our personal preferences.

A FERVENT HOPE

Is it too much to hope and believe that, once we are convinced it is God's will that we unite as brethren, and that such unity can only be consummated in Christ and under His sole leadership, by the guidance and help of the Holy Spirit, making His will the only rule of faith and obedience, a way will be opened by which, without the sacrifice of truth or conscience, we may be able to solve this baptismal problem as we have solved other problems of difference, so that it will no longer be a barrier to that unity which we believe to be in harmony with God's will and purpose? Will not our closer union with Christ show us the way for uniting with each other?

*Matt. 28:19.

† 1 Cor. 12:13.

We so believe. And, having this confidence in the power of Christ to conquer all our difficulties and in the sincerity and integrity of those who love and serve Him, we are willing to go forward in this quest for union, renouncing, as far as in us lies, any bondage to preconceived opinions, and pledging an open mind and heart for a better understanding of the will of God. If in this spirit we all "follow on to know the Lord," we feel sure He will lead us into that oneness of mind and heart and into that vital union with Himself for which He prayed. He will deliver us from false ideals of unity, such as that our own religious body is the one to which all others must come. The truth is, we must all come to Christ, as the rallying center, and in doing so we will all doubtless find it necessary to leave behind us many foolish prejudices and hurtful errors. Another wrong ideal is that all must think alike and worship alike and work alike in order to unity. This is as impossible as it is undesirable. Variety is no contradiction to unity, as Nature itself teaches us. Another false ideal which no doubt many good people hold in reference to unity is that it means, necessarily, one great ecclesiasticism with its earthly head ruling with authority all smaller organisms. Does not the New Testament furnish us a different ideal of fraternity and equality among brethren who are united by love for, and faith in, a common Christ, and not by any external authority? Those who are Christ's bondsmen own no other Master than He. This is why we should wear his name alone.

THE NAME

With the end in view of finding a common basis on which all could agree, the practice of the Disciples from the beginning has been to discard the use of denominational titles which, however, consistent with the divided condition of the Christian world, must be acknowledged by all to be inconsistent with a united church. Hence, with the view of accepting names that would be objectionable to none, they have designated themselves as "Disciples of Christ," or "Christians," and their congregations as "Churches of Christ," or "Christian Churches." The use of these names was, of course, never intended to imply that others were not Christians, and other churches not churches of Christ. It has been our earnest desire and plea from the beginning that all who claim to be followers of Jesus Christ might be willing to accept these Scriptural names, and thus avoid that confusion which our denominational names have occasioned, and remove one of the obstacles to unity. Do we not thus honor our divine Lord by our willingness to wear His name and be designated simply as His followers? We are aware, of course, how these denominational designations have grown up without being desired or

sought by those who now wear them. Hence we mean no reproaches for the past. We are simply asking if it would not tend to greater unity of feeling and of fellowship, and would it not be a better manifestation of that unity, for us all to return to the New Testament names for individual Christians and local churches? If denominational names should be needed for a time, for local or historical reasons, these could be subordinated to the common name, which would signify our oneness in Christ. We are sure, dear brethren, that whatever pride of denomination we may feel, the name we all cherish above every denominational title is the name "Christian," or "disciple of Christ." These names reach farther back into history, and are clothed with more sacred memories and associations, than any or all of our denominational names, and we believe it is not asking too much of each other in the interest of Christian unity that we subordinate these later names to that "name that is above every name."

SOME ADVANCE STEPS

We have not mentioned, of course, all the differences which have caused our divisions. But if we can agree upon these fundamental matters that have to do with our Christian fellowship, our differences in relation to forms of government, methods of administration, orders of worship, etc., will not, we venture to think, prove insuperable obstacles to our unity in Christ and our hearty co-operation for the advancement of His kingdom. It is not to be supposed that we will be able to see in advance every step of the way between our present condition and the goal we seek. Enough if we can see one step at a time, if only we take that step, and look to Him who is our life and our light, to show us the further steps that will bring us into that perfect unity for which He prayed. The following steps seem to lead us in the direction of that unity to which we are all looking with loving hearts:

1. Let us pray unceasingly to our Lord for the unity of His disciples, and that we may have that spirit of humility and of brotherly love which will enable us to look "each man not upon his own things, but also upon the things of others." It is only in that spirit that we can promote the unity which we are seeking to realize.

2. Let there be held in various cities and communities, meetings of representatives of different religious bodies for prayer and brotherly counsel. These meetings should be, not to discuss differences, at this time, but to consider, rather, how much we have and hold in common, and to pray together for a still closer unity.

3. Pending that complete agreement in the things deemed essential to unity, we should all co-operate, as far as possible, in those

common enterprises in which we are agreed in advancing the kingdom of God. "He that is faithful in a few things shall be made ruler over many." Working together for common ends is one of the best ways to know and to love one another, and both acquaintanceship and brotherly love must precede any more perfect union.

4. There should be an honest and earnest effort on the part of each body of Christians to understand and be able to state the purpose, spirit, and position of every other Christian body, so that there may be no misrepresentation of each other to irritate and to widen the breach between us. In this respect the Christian Unity Foundation of the Protestant Episcopal Church has set us all an admirable example.

5. At some time in the future, when the way is prepared for it, there should be a great gathering, in which the representatives of each religious body sympathizing with the end we have in view, may take counsel together as to how we may best heal our divisions, and come together in that unity which is essential to the conquest of this world for Christ. A good deal is to be done in removing obstacles out of the way of such a world conference, and this is the immediate work before us.

CONCLUSION: A PRAYER

And so, dear brethren, not in any spirit of controversy, but in the spirit of brotherly love, and I trust of Christian meekness, I have tried to point out some of the conclusions which we Disciples have reached concerning the great problem of unifying Christ's divided church. Far from believing that we have attained to the whole truth in relation to the church and the kingdom of God, or even in relation to the problem of our unification, we invite you, dear brethren, to further study this problem with us, to the end that we all may be one in Christ, as He and the Father are one, that the world may believe. The darkness, wretchedness, the idolatry and degradation, of the millions in non-Christian lands, appeal trumpet-tongued to the church to heal its divisions, and by a united effort carry to them the message of life and salvation. The appalling evils within the pale of our Christian civilization, threatening alike the sanctity of our homes, the stability of government and the peace and purity of the church, joined with the cry of the pagan world, make an irresistible appeal to us to unify our divided forces and to consecrate ourselves anew to the mighty tasks and responsibilities which God has laid upon us in this great day in which we live.

We venture to ask you, dear brethren, to join with us in a prayer suggested by Bishop Brent, which I have herein slightly altered:

"O God, who didst plan the gospel for an undivided church, refuse not, because of the misunderstandings of its message which rend the unity of Christendom, to continue thy saving work in the broken order of our making. Prosper the labors of all churches bearing the name of Christ and striving to further righteousness and faith in Him. Help us to place the truth above our conception of it, and joyfully to recognize the presence of thy Holy Spirit wherever he may choose to dwell among men. Teach us wherein we are sectarian in our contentions, and give us grace humbly to confess our fault to those whom in past days we have denied our fellowship because of the narrowness of our vision, that we may become worthy and competent to bind up in the church the wounds which we have helped to make or perpetuate, and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ our Lord. Amen!"

Praying that His wisdom and grace may guide us into a more perfect understanding of His will, and into a united service in causing that will to be done on earth as it is in heaven, we remain, dear brethren,

Your fellow-laborer in the kingdom and patience of Jesus Christ,

J. H. Garrison.

St. Louis.

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JANUARY, 1912

NUMBER 3

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A Prayer



OUR Father, to whom be glory and dominion everywhere and forever, hear us in our prayer. Thou art a witness to the divisions in Thy house which we have made by our constant quarrels and we acknowledge our transgression. Send us down the path of human experience until we come to the downward steps of sacrifice. Let us not be satisfied until we have lost self and found the way that puts us in sympathy with every soul that believes that Jesus is the Christ. Give us the hope of the morning by a genuine desire of fellowship with Thy whole church. Then we shall love in spite of our failures and we shall reach the summit as our brothers of other communions climb to the heights. To Thee be all the praise through Jesus Christ our Lord. Amen.

CHURCH UNITY: A PLEA FROM THE MISSION FIELD*

By J. CAMPBELL GIBSON, M. A., D. D.

Moderator of the Synod of the Presbyterian Church of England.

Out of the heart of that urgent necessity of today comes an appeal which is the burden of my message. It is this:

Can you not restore to us the Unity of the Christian Church? You Christian men of England, members of the churches that have sprung from the grace of God in the great Reformation—can you not, for the sake of the life of young churches and great nations, for the sake of the perplexed Christianity of your own lands, for the sake of the honor of your Lord, now at last make real to yourselves, and visible to the world, the Unity of the Body of Christ? We have long lamented our divisions, and we have begun to be ashamed of them. We have spoken with grief of the rent robe of Christ, and longed for its knitting together again. But we have forgotten that there is not merely a rent robe, there is a wounded body; and that wounded body is the body of your Lord, in pain till its wounds be healed.

The churches which you have planted across the seas have not been won by your watchwords of division. In the days of the great persecution in China, nine years ago, when the Boxers tested the Christians there, they did not test them by the Westminster Confession, nor by the XXXIX Articles, nor by our XXIV, nor by the sermons of Wesley. Instinctively, they chose a more universal and more searching test. Drawing a rude cross upon the ground, they called on their prisoners to trample it under foot, offering the choice of life and freedom to those who did so, and death to those who refused. In that hour of terror some fell from a scarcely grasped faith, but many thousands—men, women and children—could not bring themselves to put a contemptuous foot on the rudest symbol of the holy passion of their Redeemer, and they died unflinching, not as Anglicans, Wesleyans, or Presbyterians, but as Christians, members of the one Body, holding the one Faith, inspired by the one Spirit, and so they gained the Crown of life.

*This address was delivered from the Chair of the Synod of the Presbyterian Church of England, May 3, 1909.

The testimony of these martyrs, and the voice of the church which glories in cherishing their memory, has one clear message for us in the western churches, and it is this:

"It was never your words of division that won us and drew us to the faith and service of Christ. When you speak these words of division, your voice is the voice of strangers and the flock of Christ will neither hear nor follow. But when you speak the word of the Cross you use an irresistible spell. In that sign you conquer us."

What is the attitude of the younger churches on the mission fields to our divisions? It is largely an attitude of indifference or pity. When we met in Shanghai two years ago the representatives of over fifty missions of the western churches, we found ourselves able to declare cordially that we are one body in Christ, and we assured the Chinese Church that "we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by His guiding Spirit," and we declared that we "eagerly anticipate" the time "when they shall pass beyond our guidance and control."

So far you all, no doubt, approve. But mark what follows. If our divisions have no vital place in our mission to the world, if we cannot commend them to others, why perpetuate them among ourselves? If we earnestly desire that the young Church in China should be one, have we no desires, and no urgent duty, as regards the Unity of the Church in England?

What are the things that keep us apart? Many things, but chiefly our organizations, and, strange to say, our creeds. Questions of organization turn upon a complexity of detail which forbids my entering on them now. But the subject of Creeds can be touched on in a briefer way.

Whether we like it or no, the question of Creed Revision is moving in men's minds, and we must prepare ourselves to face it. Legal, historical and emotional difficulties stand in the way, but it is indisputable that all the churches of our country, whether free or established churches, feel more or less the pressure of a strong necessity to revise their Creeds, or rather to revise their relation to them.

The necessity does not arise from our having lost our faith in the system of truth which they embody. Our ministers and elders sign these documents sincerely, with or without the aid of explanatory articles and declaratory acts, designed to interpret them. But they sign them with some sense of constraint, and often after a painful experience of hesitation. They believe the substance of the doctrine, they are loyal to their church; they are in the fullest sympathy with its spirit and aims, and they give their signature as a man signs a legal deed, heartily approving the object which he is advised the deed will secure, but not pretending to judge the technical language

of the lawyer who drafted it. Now this process is perfectly legitimate, but few will say that it is wholly satisfactory. There are many devout Christian men, men of stainless life and deep spiritual feeling, whose consciences shrink from what seems to them an unworthy accommodation to ecclesiastical usages, and, taking too modest a view of the services which they could render, and perhaps an exaggerated view of the strain involved, they decline the responsibility of such signature, and their services as office-bearers are lost to the church.

The case of candidates for the ministry, or of men who might have been candidates, is more critical still. Young and inexperienced men, devoutly holding the Christian faith, and eager to serve Christ in his Gospel, are asked to face three or four years of a theological training in the great themes of the spiritual world. They dimly see that their course will lie among the heights and depths of the mysteries of God, among which a man's reach must always exceed his grasp. They know that in a few short years they will be called on to make a detailed pronouncement upon a vast variety of matters of belief, and, in fear of being untrue, some of the best of them shrink from the ordeal, and turn aside to serve God elsewhere. Or if they resolve to face it, their teachers during college life give new expansions to their vision of the immensity and the involutions of truth, which make the ordeal even harder than it had seemed in anticipation. In either case, is it reasonable, while the world is waiting for the proclamation of repentance and salvation through the cross, to surround the entrance to the ministry of Christ's gospel with conditions which are easy to the shallow and the foolhardy, but to the modest and devout are nothing less than terrible?

These are some of the considerations that turn men's thoughts towards Creed Revision. It is not that the Creeds are untrue, but that they are not fitted to the use we have wrongly made of them. But what are the faults that men find in our historic Creeds? They are such as these:

1. These Creeds and Confessions, designed by those who framed them to be bonds of union, have become instead symbols of division. The noble ideal of Westminster was to create and perpetuate a bond of unity in religion for England and Scotland, but the ideal has eluded us, and its documents serve rather to accentuate our divisions.

2. The Creeds no longer express, as they did at first, the living mind of the living church. They represent modes of thought and expression which are now, in many respects, remote and alien.

3. But the greatest evil is that they are so excessive in length, in detail, in formal logical analysis, that they have become notoriously the property of theologians, with a few well-read laymen, and are for the most part unknown ground to the ordinary members of our churches. This would be tolerable among those who hold that the

church consists of the clergy, and that only these need charge themselves with the care of the church's faith; but is a singular solecism for those who hold, with the churches of the reformation, that the church is the whole body of Christ's faithful people. If that be true, then a creed which, because of its length and technical detail, is not and cannot be theirs, is not the creed of the church. It may be an admirable manual of theology, or a serviceable land-mark, but, call it what we will, it is not the creed of a church whose members do not know it.

In China we are living in the primitive years of the church's life. We have seen its first planting in a new soil. We have taken part in giving shape to its living organism. We have had to think of this question of Creeds. And what have we found? We found that we had a Church growing before our eyes by the working of God's Spirit, through the preaching of Christ; and we found no need of a Creed. In the Swatow and Hak-ka Mission we have a church which has no Creed, and feels no need of any. It has its congregations, its godly discipline, its sacraments, its corporate life, its orderly government by sessions, presbyteries and synod, but it has never felt the need of a formulated Creed. Nay, more, we have brought all the Presbyterian Christians in China, fruits of the Missions of eight Presbyterian parent churches, into the unity of one "Presbyterian Church of Christ in China." This is an independent Chinese Church, numbering over 50,000 communicant members, under the government of about twenty presbyteries, grouped under six synods, with one united council of delegates, which for the present acts in the place of the General Assembly, to which we look forward as the completion of the organization. In forming this United Church we did not feel it necessary to choose or to frame any Confession of Faith or Creed. True, the foreign missionaries, representing the parent churches placed on record a list of ten Creeds or Confessional documents, but these were referred to only as illustrating our manifest agreement in matters of faith, worship, and polity, and it was distinctly specified that they were not adopted by the Chinese Church in the act of uniting itself in one body.

In a word, the bond of union was taken to be our common Christian faith, and all else was regarded as matter of administration in the hands of the autonomous Chinese Church itself. If it be asked what precautions we took for its continued soundness in the faith, the only answer is, that of legal or documentary precautions we took none whatever. We "commit them in faith and hope to the continued safe-keeping of their Lord."

Is it too presumptuous to suggest that the more experienced wisdom of western churches might borrow something from the mission field? Coming home last summer out of the atmosphere of the Chinese Church, and with the Declaration of Unity of representatives of over

fifty different bodies of Christians still thrilling in my heart, it was with intense interest that I heard Professor Denny, in our own Westminster College Hall, at Cambridge, first publicly utter the suggestion which he has now published in the "Conclusion" of his great book on "Jesus and the Gospel," that "the symbol of the church's unity might be expressed thus: I believe in God through Jesus Christ, his only Son, our Lord and Saviour."

To many the suggestion seems alarmingly drastic, and the symbol proposed distressingly brief. But in China we have gone a little further, and have a church which finds itself adequately equipped with no formulated creed at all. In truth, the brevity of the suggested symbol is its great recommendation. It attempts no rivalry with the detailed historic creeds. It recognizes that they come from times when in theology, as in other subjects, specialization had hardly begun. There was no scientific frontier, and little division of provinces. It was natural to assume that all knowledge was one, and when philosophical, historical, or even physical truth came in touch with theology, it was included in the theological domain. Hence decisions were given in the name of theology on matters which had no religious significance, and which did not really come within the sphere of spiritual values.

The new confession would supersede and render unnecessary the hopeless task of Creed Revision, as usually understood. It would not be modeled on a legal deed, nor attempt to be a scheme of all religious knowledge. It would rather be framed after the pattern of a Psalm or a Doxology, like the songs of the redeemed church in heaven, ascribing the praise of our salvation to him to whom it is due, in words so few and simple that they could be recited in our acts of worship, and become as familiar to every member of the church as the words of our Lord's Prayer.

Whatever may become of Professor Denny's interesting suggestion, it seems to offer a new standpoint from which to approach on one side the question of unity, and it is re-inforced, as I venture to think, by actual experience on the mission field.

When we speak of Unity, and the earnestly desired reconstruction of the church on a truly catholic basis, some things are plain, and should be plainly stated. Brotherly frankness is as needful in this line of things as good feeling and judicious reserve.

1. If any church, Anglican, Presbyterian, or any other, claims to stand at the center of things, announcing itself as waiting in the spirit of Christian charity till others come in and offer themselves for absorption in it, that church will have to be left out, for the present, of all dreams of reunion.

2. There must be no attempt at coming together to make a bargain, A giving up this in return for B giving up that, each suppress-

ing the special contribution which it has to make to the common store of truth.

3. Our common baptism must be freely recognized, and our certificates of membership must be freely interchangeable among all churches claiming a part in the Catholic Unity of the church. We Presbyterians value, as others do, denominational loyalty within its own sphere, but we welcome to our table of holy communion members of all other Reformed Churches, because we know it to be the table of our common Lord, and we claim the same welcome from them. But if we find any body of Christians who will not allow the claim, we will respect and love them as Christian men, but we must sorrowfully regard them as Christians who have chosen to stand outside the sacred bonds of the Catholic Unity.

4. It follows that our pulpits must be open to each other for at least the occasional interchange of service in the ministry of the gospel. All must be free, as we Presbyterians are, to recognize the working of the Spirit of Christ in his ministers, and a pulpit in which Spurgeon could not be allowed to preach is a pulpit which has lost the liberties of the Catholic Church.

These are but elementary principles, preliminary to any real effort to restore the unity of the church. Anything less is pleasing sentiment, with no effective relation to a practical world.

What shall we say of the kindly aspirations of the Lambeth Conference of last summer? We Presbyterians have learned humility, and while we may wonder to see ourselves postponed to the orthodox Eastern church, the other churches of the East, the Latin communion, and not even included fourthly among "the other churches of the West," we are willing to take it kindly that we find ourselves at last in the seventh stage of remoteness from the Anglican communion, recognized as "*Presbyterian churches*" along with some of those who are very dear to us, who are described as "other non-Episcopal Churches." Even the use of the word "Church" in these expressions is a clear and welcome gain to Christian unity. We are sincerely glad to have it on record that the Lambeth Conference would view "any project of reunion" between us and "any church of the Anglican Communion" as a "welcome event." These words were spoken in charity and we welcome them gladly.

But when the conference, in its seventy-fifth resolution, goes on to say that, "It might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610," a Presbyterian minister is bound to say that the limits of his humility have been nearly reached. To be quite fair, this allusion was plainly meant to convey that since in that black year some Presbyterian ministers were consecrated to the episcopate without re-ordination as a preliminary, the Church of

England stands committed to the validity of our Presbyterian orders. But we Presbyterians have no anxiety about the validity of our orders. They have long had the seal of the Spirit, and they have been countersealed by the blood of martyrs. Neither 1610 nor 1908 can add anything to them.

Still, if "the precedents of 1610" seem to our Anglican brethren, in view of their own difficulties, to help them to come nearer to us, let us not be too prompt to resent an allusion which seems to us unfortunate. Let us consign to oblivion some pages of past history, and seek elsewhere for happier omens. We find them on the great Mission fields of the world, where we meet our Anglican friends on common ground. The platform of privilege is gone, and with it the pale of separation disappears. We learn to know and love each other as good comrades in a common cause. So from the Mission field we bring you better inspirations than any that could come from King James VI.

Bishop Hannington, Bishop Patteson, and Bishop Hoare laid down their lives there for the Gospel, and they have met before the throne of God men like Williams and Chalmers, Carey and Duff and Livingstone, who lived and died for the same Gospel, and received the same seals to their ministry. How trifling our little questions about orders must seem to them now! The lives of such men and the songs of our hymn-singers are the truest bonds and inspirations of our unity.

And now on our great mission field of China there is a million of Christian folk, one in Christian faith, with a rising sense of national unity, who look to you with gratitude as those from whom the Gospel came to them. If you will stand by them, and help to win all China for the Kingdom of God, they will be your fellow-workers and hold you in love and honor. But they will not long be content to have the Church of Christ in China split into fragments because we have been divided among ourselves in the west. If we give them cause to suspect us of propagating our divisions among them, or, still worse, of keeping our own converts isolated that we may the more easily control them—of practicing on them the policy of "divide and dominate"—then, I fear, our influence over them for good will soon pass away. They will break off from our restraints, and make short work of our divisions. If they find us unworthy to lead them into the greatness of their Christian heritage, they may choose, as the lesser of two evils, to face their future without us, and with all their immaturity of Christian character and experience, solve their problems in their own way. In that perilous path they will lose the rich, historical experience of the older churches of the west, which we, had we been more generous and more faithful, might have enabled them to share.

Remember that the Chinese Church of 1,000,000 souls is surrounded by 399,000,000 of unevangelized fellow-countrymen. Your

own Chinese Church, with over 10,000 communicants, or about 50,000 souls, is surrounded by some 20,000,000 of the unevangelized. The time is one of rare opportunity, when the mind of the whole people is alert and eager for knowledge, and not unwilling to hear the truth from our Christian people and from ourselves. In the Swatow district the Christians meet by their gifts 80 per cent of the maintenance of the whole staff of ministers, preachers and teachers in elementary schools. What they ask of you is that you would give them more missionaries as leaders and advisers in pastoral and educational work, and as leaders in evangelizing the multitudes outside; and that you would help in more efficiently equipping higher schools and theological colleges, and the newer work of the Anglo-Chinese Colleges. It is essential that these higher Schools and Colleges should be so developed as to give a tone to the national education movement; on the one hand to set a standard of the highest efficiency, and on the other, to infuse the new intellectual life of China with the spiritual impulse and guidance which it yet sadly lacks.

Your Christian teaching has played a large part in the overthrow of superstition, which has cleared so many of the temples in China to transform them into schools and colleges. But unless Christ be enthroned as Lord of the emancipated mind of China, your casting out the devil of superstition to make room for the seven of a new atheistic materialism will be a sorry achievement.

The task before you is a stupendous one, but it can be overtaken if you will do large and liberal things on your part, while the Chinese Church develops on its part an example of pure and godly living in the heart of native society.

But we must understand that for good or evil the day of small things has gone by. We can no longer go on preaching in obscurity and gathering little companies of Christian people in quiet places.

The Church in China now stands conspicuous in the view of the whole Chinese people. Its public action and the life and character of its members are watchfully scanned, and are freely criticised in the highly developed and widespread newspaper press of the whole country. The vast interests of public morality, peace and prosperity, as well as of social, educational and spiritual progress, are deeply concerned in the ability of the church to stand forward in the face of searching criticism, as the best leader of the nation in all that tends to promote the common welfare. Your Mission must continue, as before, to make its first concern the winning of individual souls to the faith and service of Jesus Christ, but it must also be prepared as never before, to stand by the Chinese Church in brotherly sympathy and practical efficiency, helping it to bear these new and almost overwhelming responsibilities.

Your Home Mission work, the steady influence of your congregational life, and the wearing labor which many of you have undertaken

for the relief of temporary distress from unemployment, and for the more permanent solution of the great industrial and social problems of our own country, all contribute, along with your Foreign Mission, to the uplift of China as well as England. Our testimony for Christ and his Gospel in China is sadly weakened by the still imperfect success of the Gospel here in England. We tell the Chinese of an Almighty Saviour, but, knowing what lies open here at home to the eyes of any Asiatic visitor, we speak with less of the accent of assurance, and there is something lacking of that joy of triumph which should accompany the heralding of Jesus Christ as the Saviour of the world. We are too conscious that the reports of Chinese students and officials returning from Europe to their own land must often blunt the edge of our argument and dull the splendor of the name of Christ.

What, then, is the call of our time—the mission of the Presbyterian Church of England today?

We have to press on with good heart and hope, in our congregations and in our Home Missions, our glorious task of preaching in its living power the gospel of the glory of the grace of God.

We have to carry on our Foreign Mission on a larger scale, taking it no longer as a burden to be borne, but as an inspiration to hearten us in all our tasks. Thanking God for the strong young church which our fathers planted in lands of darkness, we must stand by it now that the dawn has begun, ready with our eager help as it faces the urgent demands of a busier day.

In our time the church has stood too much on its defense. The fleet that lurks in its harbors, the army that sits in its trenches, is already defeated. A fervid evangelism is our best apologetic. We need neither here nor in China a new gospel, but we sorely need a firmer grip of the old and a fresh inspiration.

To take our part in saving our own people, to foster a young church and help it to regenerate an old empire—these are worthy and mighty tasks. Are they too great for a little church like ours?

They would be if we stood alone and were near the end of our resources. But let us deepen by charity and prayer our own sense of the unity of the Church of God. Let us no longer look on the reconstruction of a united Christendom as a pious aspiration only to be fulfilled in far-off days by a more pliant generation than our own. Let us prepare to set forth our faith so that its expression shall no longer be a symbol of division, but become a bond of union, a joyous utterance of the real unity in truth which is the common strength of the Churches of the Reformation. Let us draw nearer to our brethren of other churches, sharing our counsels with them, and taking part with them in all good works. Let us seek to understand their position and their views, and in courtesy and frankness make our own clear to them, avoiding all causes of offense and all divisive courses. Let us so bear ourselves towards them that reunion shall

not need to be sought by policy and planning, but shall become the irresistible expression of a spiritual impulse.

For all these things what we need most is the manifested presence of God amongst us.

“God doth build up Jerusalem;
And he it is alone
That the dispersed of Israel
Doth gather into one.”

Above all, then, let us seek that the great tidal forces of the Spirit may rise so high among us that we shall be carried over all our difficulties, and find ourselves in a spacious day of God.

So let us wait and labor, with loins girt and lamps burning, ready for the coming of our glorious Lord.

THE FINAL BASIS OF RECONCILIATION: A STUDY IN THE POSSIBILITIES OF THE UNITY OF THE SPIRIT

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[Note.—The following address was delivered by Dr. Huckel at Edinburgh, Scotland, in the Assembly Hall of the Free Church College, July 3, 1908, at the International Council of the Congregational Churches throughout the world, as one of several addresses on Christian Unity. It is reprinted here as giving a vision of final possibilities, not usually conceived or conceded. The first steps in Christian unity, the re-uniting of a divided Protestantism, are treated elsewhere. This address emphasizes the one vital and important point—how to reach a possible *rapprochement* among the divided forces of Christendom. The keeping of the vision before us may be one of the most practical means toward accomplishment. For is not the re-uniting of the whole church in all its great branches surely in the vision and prayer of Christ?—The Editor.]

Mr. Chairmen and Brethren: The task that the Committee have set me I feel to be a particularly difficult one, and I have only ventured to undertake it, at their invitation, because circumstances of location in America have led me into somewhat intimate association with both phases of the subject. Many years spent in New England have given me thorough appreciation of the Evangelical idea as it appears there, and many more years in the most Catholic city of Baltimore, Roman Catholic, from the beginning, the primal see of America, the only city in America having a Roman cardinal, have also given opportunities of seeing something of the development of newer and freer ideals even in that church, under the broadening conditions of the new world. A year at Oxford and some months in the city of Rome have also helped to give the difference between Anglican Catholicism and Roman. But what I say of the extreme positions of Catholicism may apply to both. Those who have been giving attention to the matter know that a strange phenomenon is appearing in these days in the Roman Catholic Church. The emergence of so-called Modernism in the midst of Roman Catholicism may mean various things. The movement has some radical exponents. But in its more moderate advocates, it approaches a kinship at least to the

Evangelical principle. How much importance we may attach to the present movement one may scarcely venture to say. It is, however, formidable enough to evoke some very strong and authoritative utterances against it from the present occupant of the Vatican. It is widespread enough to count adherents of influence in the leading countries of Europe, not only such as Father Tyrrell in England and Senator Fogazzaro in Italy, but hundreds of others. Some radicals in the movement are undoubtedly too rationalistic, few would care to endorse all of the utterances of the Abbe Loisy of France, but their better and wiser spirit seems to be a contenton for the essentials of the Evangelical faith and method. They say (I quote their very words): "We want a Christianity more pure, practical, more conformed to the original Gospel." They hold loyally to Roman Catholic doctrine and organization, but seek for greater liberty of thought, fuller adaptation to modern conditions and a larger fellowship of Christian Brotherhood. As Senator Fogazzaro says: "There is the eternal vitality of Catholic doctrine, the power which the *soul* of Catholic doctrine possesses, of continually transforming its own body, increasing its strength and beauty without limit."

And in one program of the Modernists, they say: "For us profoundly Christian souls, religion, far from being a vague, mystical feeling which soothes the spirit and isolates it in a barren region, is a Divine reality, which kindles into life, and exalts the souls of men, and, knitting them together in a bond of brotherhood, directs their life toward a supreme goal"—the life in Christ.

Now I have cited this movement as a sign of the times. We have had for centuries the two distinct and antagonistic principles, the Roman Catholic and the Evangelical ideas of the church. May it be possible that the two shall sometime appear thus together, working in harmony, supplementing and complementing each other?

Or is this the dream of a dreamer? We have learned by the struggles of the centuries to differentiate sharply, and the two antagonistic ideas loom up before us in such profound divergence and in such emphatic contrast. What is the real divergence?

Some have put liberty of conscience and the equality of all believers in rights and duties as the fundamental tenets of Evangelical Christianity, as against the autocracy and official lordship of the Roman and Anglican position. Some have made the differences between the Roman Catholic and the Evangelical positions the differences between traditional and experimental religion. Some have said that Roman Catholicism had an infallible Pope, but have also affirmed that the Evangelicals held to an infallible Bible. Others have said that the essence of Roman Catholicism is authority and mysticism, while the basis of Evangelical Christianity is independence and rationalism in its comprehensive sense.

In their fundamental conceptions of the church, the contrast stands out most vividly. The Catholic idea of the church, most fully represented in the Roman Catholic Church, but also seen in the Anglican, has become almost exclusively that of an historic organization, an organization of definite and fixed ceremonies and creeds, an organization of a visible constitution and of specific bounds. In this Catholic conception, the creation and the glory of the *church* is Christ's great work. And in this theory to the church and its ministers only is committed the sacramental grace of God.

The Evangelical idea of the church, on the other hand, is essentially that of a spiritual force rather than an historic organism. It is the co-operative bond and power of regenerated lives, it is the gathering together of the redeemed and the bloodwashed for worship and work. It is a free spirit in action. It is a vital force. It is a missionary enterprise. It is not an end, but a means to an end, and that end, not the glory of the church, but the extension of the kingdom.

These differing conceptions affect all minor positions and ordinances of the doctrine and life of the church. Take the Roman Catholic idea of apostolic succession. It is mechanical and formal. It is the official transmission of apostolic authority, through an unbroken succession of individuals—no matter what their private life—who have been officially in tactual communication one with the other, making a close-linked chain through the ages. Now the Evangelical idea of apostolic succession is essentially spiritual. It is the succession of the apostolic spirit and power in godly men who are related to each other only by the same spirit and life. It is not a formal or mechanical process, but a life of grace manifested in chosen vessels through the centuries and today. Every member of this spiritual succession, to be in the succession, must be apostolic in faith and work. His authority is not in official manifesto, but in actual power.

Or take the sacraments. The Roman Catholic idea of baptism is mystic regeneration; the Evangelical idea is a sign and seal of a dedication and a new life. The Roman Catholic idea of the Lord's Supper is a dramatic re-enactment of the great sacrifice, the elements magically transformed into the body and blood of Christ. The Evangelical idea of the Lord's Supper is a sacred memorial of Christ's life and death, and a spiritual communion in which the real presence of Christ is a matter of faith in the heart of the believer.

Or take the Bible. The attitude given by the two ideas is quite different. The historic Roman Catholic position, until recent years, has been to leave the Bible in an unknown tongue and to confine its use to the clergy. Even by them it has been little used, the selections from the Bible in their prayer-books being deemed sufficient. To-day it can only be used, if at all, in the Roman Catholic version with the church's interpretations and glosses. The Evangelical attitude to the Bible, on the other hand, is that the Bible belongs to the

people. It puts it in their own speech. It encourages its use in every possible way. It allows private interpretations as the Spirit speaketh to every earnest seeker for the truth.

The Roman Catholic and Evangelical ideas of theology in the church are also diametric. The Catholic theology must be a fully articulated and consistent system, savoring strongly of law and government, and the more archaic and scholastic the better. It is absolutely orthodox, formal, finished, infallible.

The Evangelical theology, on the other hand, is a spiritual rather than an exclusively intellectual product. It has in it certain great basal facts, historic revelations, positive spiritual experiences. But its interpretation of these is tentative and constantly enlarging. It is not a hard and fast system. It has a new theology for every new age, and yet the heart of it, the old gospel, is ever the same. The new grows out of the old, but grows greater and worthier. The Evangelical theology is still under the tuition of that Spirit that shall lead into all truth. As Pastor Robinson once said, so are we "very confident that the Lord has more truth and light yet to break forth out of his holy word."

What of the minister himself? The Roman Catholic idea would make him a priest, a server of tables, a dealer in mysteries, a distributor of a monopolized grace. His work is exclusive privilege, carefully safeguarded by ordinances. He is a celibate and lives in the world as one apart. He is a new mediator between God and man, almost deified in his power over the forgiveness of sins and the remission of penalties.

But the Evangelical idea emphasizes that the minister is a prophet, a preacher, an apostle, ministering freely of the grace of God, ordained not so much of men as of God, a mediator of grace, not a formal distributor, a mediator, not through ceremonies, but through the medium of his own believing soul and loving hands. The minister, in the Evangelical idea, is not one of a segregated class, but a chosen one of the whole church, of the priesthood of all believers. He is still on a parity with all the brethren. One is your Master, even Christ, and all ye are brethren.

Or take the idea of worship and the place of the sermon in the two thoughts. The Roman Catholic idea of worship is an imposing dramatic ceremony, with all the accessories of art, architecture, music, light and incense. Worship is a spectacle designed to entrance the senses, with a central thought that is to inspire gratitude and faith. Ordinarily the sermon has small place in such a service, often none at all. But the Evangelical idea of worship is a spiritual attitude of mind and heart. It is sublime in its simplicity. Worship, as the Evangelical sees it, needs no accessories, nothing but a devout heart. Music may help, but it is not necessary. And the place of the sermon in such a service, as Dr. Forsyth has so finely and forcibly emphasized

in his recent lectures at Yale, is a most vital and essential part. Real preaching is real worship. It is an act of grace. It is a sacrament in itself in which more is done than said. It is an organ of the Divine Spirit for the informing and inspiring of the church to its largest faith and largest work. True Evangelical preaching, as Dr. Forsyth truly says, is more sacramental than the Catholic altar.

We have presented thus some of the antitheses of the Roman Catholic and Evangelical ideas of the church. We are always differentiating, and we do feel the divergence and antagonism of the two principles as we hold them up in vivid contrast.

We must admit, however, that in actual life and working, there are times and seasons, and especially individuals and an occasional separate congregation in both the Roman Catholic and Evangelical camps where these contrasting ideas are not so mutually exclusive and antagonistic as they are in our polemical discussions where we are apt to emphasize extreme positions.

Now in the whole spirit and trend of these modern times, I think we may say, if we interpret the Christian tendencies and manifestations aright, there are two very significant possibilities looming before the churches of our Congregational communion in the world today.

One possibility is—by our thoughts, practice and contention to hold to a rigid and extreme Evangelical idea, to keep it austere and exclusive, to make it the one type and standard for all Christian thought and life, and in this way to continue to emphasize the differences, and to widen the breach and to keep militant the antagonism in the divided church of Christ.

The other possibility is, by a larger spirit, a fuller love, and a more comprehensive grasp of truth to enter into a greater Evangelical idea, to make it so full, vital and comprehensive, in the truest sense Catholic, that it shall make for the essential unity of the spirit among all those differing communions who still call themselves by the name of Christ.

I do believe with all my heart in the Evangelical idea. But I believe most profoundly that it needs a freer spirit, a larger vision, a more spiritual and intellectual comprehensiveness, a deeper and stronger and more inclusive content of meaning than is now prevalent in most of our Protestant churches.

Brethren, the truth itself, I make bold to say, is a larger thing than is contained in either extreme of the Roman Catholic or Evangelical contentions. Nor is it some golden mean. But it is found, I am sure, in a fuller comprehension of the absolute truth that underlies each position. Here is the point of possible reconciliation—in something greater and richer than either the present Roman Catholic or the present Evangelical position. It is heroic, I know, to contend for an evangelical principle; it may become more heroic to recog-

nize that the divine life and work in the world may need more than that most valuable principle and to contend for the full inheritance of the saints.

Now, brethren, we have made our antitheses by emphasizing differences and discarding agreements. There is more essential agreement in all these things than we have recognized. We love to discriminate and contend. Why not much more love to understand and appreciate, to reconcile and agree?

I feel that such a prophet as Principal Forsyth in his continual insistence on the sacramental character of all our church work is pointing the way to the larger interpretation, and is filling the Evangelical idea with the spiritually Catholic spirit.

We are realizing anew, I am sure, the vital and large-thinking on this great theme by Augustine and Athanasius, by Luther and Calvin—each had his own vision of truth for which we are profoundly grateful—the splendid interpretations of God and the church by Jonathan Edwards and Horace Bushnell—each with his limitations. We have been inspired by later prophets, by your own and our own Dr. Dale and Principal Fairbairn, and our hearts are stirred and our thoughts enlarged continually by such prophets in our midst today as Dr. Bradford, Dr. Gordon and Dr. Forsyth. By clear good sense, by large and bold thinking, by rich measures of the grace of God, they are helping us, in our own communion and also in a yet larger circle, to enlarge the essential thought and sacramental content of the Evangelical idea, and are inspiring in our hearts a revival of the larger New Testament idea of the universal Church of Christ.

Yet we may regret that some of our leaders and prophets are still bitter in their tone toward those who interpret differently from themselves and who put the sacramental emphasis on different phases or functions of the church. Why a uniformity in interpretation any more than a uniformity in practice? We need the largest tolerance. The kingdom can come not by controversy or antagonism, but by fullest tolerance and brotherly love.

When we moderns look deeply into the ancient doctrines, for instance, of predestination and election, we find that there was a real heart of truth in that teaching which so many in these days have utterly rejected. The doctrine is not to be rejected, but to receive a deeper and larger interpretation.

So in the doctrine of the atonement. Some would make antithesis between those who interpret the great fact of the atonement by the Fatherhood, and others who interpret it in judicial language and still others who see it in the essential terms of sin and holiness. Yet the true interpretation may be greater and deeper, and easily include all of these.

So with the Roman Catholic dogmas and traditions. May we not find some phases there that we have forgotten. May not a deeper

and larger interpretation, without prejudice, find much of value imbedded in those monumental confessions and ceremonies.

We have said that the Roman Catholic idea of the church was that of a historic organism and the Evangelical idea that of the living Spirit working in the company of the regenerate. Both ideas, liberally and deeply interpreted, are true. The true church is always the company of the regenerate, and it has been the historic organism of regeneration by the Spirit through the centuries. Always has it had its true and false members, its natural and its spiritual members, its political assumptions as well as its spiritual character. The Roman Catholic Church has aimed for political influence, but so has the Protestant Church in some countries. Calvin ruled Geneva, John Knox Scotland. We have understood that the Church of England is still in a measure political, and also that the free churches still make their voices heard in the legislation of the land. The Congregational Churches in America are constantly boasting that they made the government democratic from the beginning—"a church without a bishop and a state without a king."

Brethren, you and I have no tolerance for the errors and corruptions of Rome, nor for the political intrigues of Rome. But these are not the power of Rome, although our bigotry and prejudices often say so. No. The power of Rome is in her great essential truths in Jesus Christ, and in the sacramental authority that she bears in all the life of her people.

Does the whole question of the seat of authority in religion seem to depend upon the truths of the Roman Catholic or the Evangelical positions?

The Roman Catholic idea finds its authority and uses it most strenuously in the so-called delegated authority of the church from the beginning—the presumptive authority given by Christ to his apostles and by them transmitted to their successors in the church. Its head and center is the Pope, the earthly head of the church. The Evangelical idea, on the other hand, finds its authority in the living Christ himself—given by his redemptive work in the Cross manifested today in the church by his spirit. The gospel itself is its own criterion. Its divinity is justified by its results.

And the fuller truth—is it not in an inclusion of both these large conceptions? Christ gave authority. The officers or rather servants of the church may exercise even legislative authority in his name when they are delegated by the church. But the supreme authority—the spiritual—is in Christ himself. Not in the Bible, not in the church, not in reason, not in the Christian consciousness, but in Christ himself supreme in the divine sacrifice of the Cross.

We must more surely and adequately recognize the functions of the living church, while at the same time insisting on the direct relationship of the soul to its God.

Now in its treatment of the heart of the gospel message, the cross of Christ, we may still more strongly seem to see the difference between the formulative ideas of the Roman Catholic and the Evangelical.

The Roman Catholic idea loves the symbolism of the cross. It uses it for constant ornamentation, and for every rite and ceremony. It loves the tragic poetry and the sublime drama of the cross, and emphasizes it most effectively. It shrinks not in the awful realism of it and finds devotion in the blood, the tears, the agony. It holds before the people the divine court of justice and the gospel message is escape or mitigation of the sentence of the supreme judge, and of the duration of the prison house. The whole work of the cross is forensic, judicial, and the atonement is a satisfaction of justice by the victim offered to the offended majesty and wrath of God. And the value of that act of God for the individual is the belief in that finished redemption and a life of good works in the membership of the Catholic Church.

The Evangelical idea, on the other hand, has much more of a reserve in the outward display of symbols of the cross, and of the portrayal of physical agonies. Its whole concept is more exclusively spiritual, for it is a matter of the solitude and silence of the soul before God.

Its thought of the meaning of atonement is growing larger with each generation. It has not compassed it in its fulness, but it is becoming more profound. It is emphasizing holiness as well as justice. It is finding a greater thought than the legal aspects of the divine work, and also more than the paternal aspects. It is entering into the essential nature of the divine life, and it is seeing how sin must be cast out of life by infinite sacrifice before we can come near to the divine nature and become partakers of the divine nature and enter into living communion with God.

Deeper, more vital and more comprehensive is the growing appreciation of the central message of the Cross, the heart of the ancient and eternal gospel of redemption. It is no longer theologic fiction, or juggle of words. It is a great spiritual reality, a great ethical certainty that is mediated for us in the infinite sacrifice of the cross. It evokes the conscience and the will. It destroys sin and creates holiness. It inspires real faith, and means "repentance, forgiveness, trust and self-committal to the Redeemer." It takes away condemnation and brings the peace that passeth understanding.

And the evangelical value of this gospel message for the individual soul is not in any mere assent to a creed or church, but in a vital faith that so accepts Christ that it enters into his spirit and life. It is Luther's justification by faith—carried on and out to its largest reaches. It is the creation of love in the soul through Christ. Good

works come, not as part of the price, but as the natural outcome of the Christ-life and love in the soul.

Now, brethren, look deeply and the two interpretations are only two phases of the infinite truth which is greater than any one interpretation. Each interpretation may help to make the truth more real to a certain class or classes of the church.

The great *fact* of the Cross of Christ and his eternal redemptive work is the one fact that is the basis and the heart and soul of both branches of the church and their symbol of spiritual unity. This supreme truth of Calvary—of God's love and man's salvation—is the central power of the Christian doctrine and life, and for its full appreciation we need all the spiritual light and sacramental glory that the different branches of the church in their own way can bring to its infinite meaning for human hearts.

Brethren, I believe most heartily that the Evangelical idea is to conquer in this world. But not the narrow and exclusive Evangelical idea. The larger Evangelical idea, spiritual in all its interpretations, sacramental in its fuller spirit, tolerant and catholic in its fellowship with all souls. It will be the victorious force for the future because it is truer to Christ and to the leadership of the Spirit for all the centuries.

What I mean definitely is this:

The Evangelical idea must become more sacramental than ever and more catholic in its largeness of thought and purpose.

The minister, for instance, must be a true priest of the people, sacramental in his own life, leading worship, facing toward God, bowing before the eternal altar of sacrifice. But above all things, he must be prophet, bringing God's proclamation, facing also towards the world with the eternal evangel of salvation.

The church worship also must be, not mere instruction as often it is, but a deed of the soul; not an attitude but an act of grace. It must be, more than it is, an entering into living communion with the divine sacrifice; it must realize the actual presence of the Lord with his people; it must become a fuller and nobler worship—a spiritual service by which the supreme deed of Christ on the cross is really appropriated by faith—either by the sermon or other sacrament—so that believers are energized into a new proclamation of truth and a new service of works. We have no sacerdotal priesthood in the Church of Christ, but we must interpret God's truth in such vital and profound way that we shall have a sacramental priesthood of believers—the whole church mediating the truth and grace of God to the world.

The larger Evangelical idea of the church to which we shall come will be that both of a historic and a living organism whose sacramental life shall save the world. Not merely the old Catholic idea of the church to be served by the world as Hildebrand thrillingly

showed in the olden days at Canossa. But the fuller and grander idea that the church is to serve the world and save the world. The church owes nothing to the world but to love it, and therefore can freely give all. The church is still the living and saving Christ in the world.

And thus, central in all the thought and life of the church, is to be the larger doctrine of the atonement that includes in its full meaning all the worthiest interpretations of the centuries, and much more.

The moral influence of the atonement is merely the great dynamic effect upon the world of the supreme deed of Christ on the cross.

But the one essential thing—the heart of the fundamental doctrine of the atonement—is the infinite act of Christ upon the cross. It includes his incarnation, his redemption, his resurrection—his whole divine life and work—mediated unto his church by his Spirit and by the church made known to the world.

So long as this great essential is held fast, much may be allowed in the way of accidentals and temperamental differences in very widely differing communions. The atoning spirit is the one basis of the vital life of the church for all time.

In this *rapprochement*, we must lay the stress on what is common and fundamental and vital to us all, and include all that is worthiest and best. And this all for a great purpose—not for the sake of Christian unity merely, but for the larger attainment—the greater work for Christ, the salvation of the world. Never can this world be saved until we Christians are one in Christ. What I advocate is no compromise. It is comprehension. It is a greater grasp of truth; it is a more brotherly spirit; it is more of the love of Christ shed abroad in our hearts.

I do love the uncompromising spirit of the Pilgrims and Puritans of the old days. They would not bow the knee unto Baal in church or state. They stood out stoutly for their conscience rights.

But it is a different matter when we come before our Saviour and Lord and again hear his prayer that they all may be one. Then we may well look deep into this truth for his largest and fullest revelation and pray for larger comprehension, and we may well realize that those who do bow conscientiously to monarchy in the state and those who bow conscientiously to monarchy in the church, as represented by Bishop and Pope, may be just as great and true Christians as those who believe that the church is only and solely “a republic of God.”

Brethren, we would not for one moment compromise with the Roman Catholic idea. We must not juggle with words. We dare not admit the errors and corruptions that go along with the Roman Catholic idea—the accretions of the dark centuries. But we would appreciate and incorporate into one ideal and conception of the church all that is best and worthiest in the truly Catholic idea. The

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Evangelical idea is strongly individualistic. The Catholic idea takes more note of social aspects and of mankind. Both ideas are needed for the full life of the church.

The Evangelical idea is primitive; the real truth in the Catholic idea is the development of the centuries, under the tuition of the Spirit. Surely we can reach the deeper basis and larger thought in which our own church life shall be comprehensive enough to include the two thoughts in harmony.

The essence of Evangelical Christianity, as it has often been put, is in "the authority of the individual conscience and the direct relation of every man with God." The essence of Roman Catholicism is "reverence by duly constituted authority and willing obedience to law." Now both of these things are needed. They are both great contributions and great lessons for humanity. They are at the foundation of civil and religious liberty, and are the hope of all spiritual progress.

The church of the future will not be mere traditionalism for which Roman Catholicism has so strictly contended, nor mere independency or individualism which has been the distinctive tendency of Protestantism. But the great note of the church will be "the religion of the spirit," as Auguste Sabatier loves to call it. The religion of the spirit is the leadership of the spirit that shall lead into all truth and all life, and make the church of the coming days more beautiful and glorious than heart has dreamed.

In this fight for truth and for the unity of Christ's Church, we can conquer the enemy, not by contending along narrow lines, but by sharing the larger truth of the greater love. If we adopt and incorporate into our own the essential truth in the enemy's position, we have disarmed him, we have taken the ground from beneath his feet, and in the end we shall surely conquer. It is such conquest as comes when the darkness of night flees before the rising of the full day, or the sterility of winter is conquered by the quiet power of the new life of the springtime.

I do love the Congregational polity, the Congregational spirit, and the Congregational traditions. I love our freedom and our fellowship, our loyalty and our liberty. It suits me exactly. But I do not prescribe it for all men. There are other temperaments in the world besides mine. Others may need ecclesiastical authority. Others may need different forms or ceremonies. Sometimes another side of my own nature craves the music, art and gorgeous ritual of Roman Catholicism for its expression. It is a part of our human nature. The Congregational spirit is surely needed—its courage, its independence, its free leadership in thought and life. But it is not the only thing in this world. Other forms of church life and work are equally needed to meet all the varied human nature in this world.

Yes, as one says, "all religions have their Catholics and their Protestants, their saints and their prophets, their traditionalists and their men of independent insight, their mystics and their men of rational faith." But the true Church of Christ is surely large enough for all of them.

Brethren, I call it a vain and preposterous dream—the dream of reducing this world to one form of church life. And I think it would be an infinite calamity if it should ever be accomplished. I want to see all the varied and profuse forms of church life flourishing in still greater power and beauty in the garden of the Lord. It would be a national calamity, for instance, if Italy should lose its cathedrals and picturesque worship, and gain only Puritan meeting-houses. What we want is that the spirit shall transform tyranny and superstition into liberty and intelligence in that land, and then use all the beauty of worship which God has put into the hearts of all that fervent and artistic people. I hate uniformity and conformity. I want a splendid unity and a glorious liberty in the church life of the future.

Surely in Christ's thought the church is one. It is Catholic in the deepest and largest sense—that is, all-embracing, world-wide. That fine old word Catholic is too good a word to be monopolized by any one branch of the church. It belongs to Christ, it belongs to the apostles, it belongs to us, it belongs to the whole church. There is only one holy catholic church throughout the world. This is the primary fact. Our business as Congregationalists is so to realize the great truth that our part of the church shall fully conduce in its spirit and work to the manifestation of that universal church. We are all to stop contentions and controversies. Polemics must give way to irenics. The era of reconciliation and of the realization of spiritual oneness must come. The catholic, the international spirit is growing among working men and statesmen. The catholic, the international spirit is at work in the great missionary movement. Surely the international, the catholic spirit must appear in the whole church of God. What else is the meaning of this intense longing for Christian unity in these days, manifested in so many branches of the church? "Christianity is greater than Protestantism at its best," and still greater than any Catholicism that we have yet seen.

Brethren, I feel the heavy responsibilities of the position that I am advocating today. I am not forgetful of that heroic national covenant against hierarchy adopted and signed in Greyfriars churchyard here in Edinburgh. Nor am I unmindful of the later solemn League and Covenant for the united preservation of the evangelical church and the extirpation of popery and prelacy in Scotland. Deeply do I honor those splendid fighters of the past. But I believe that we have reached a new era, when God is leading us in an advance movement. I believe that the true church of England, for instance, must realize at last that the chapel is as much a part of it as the cathedral.

We love the grandeur of the cathedral, but we love more the simplicity and sublimity of the chapel with its austere liberty and its spiritual enthusiasm. It is the birthplace of freedom. But freedom must find its complement in fellowship. The day must come when, to take a concrete instance, the Westminster Chapel of the Congregationalists, and the Westminster Abbey of Anglicans, and the Westminster Cathedral of Romanists must realize that they are not three exclusive institutions, but fellow congregations in the one great brotherhood.

I admire, as I said, and the whole world admires most profoundly, the heroic struggles for Scotch liberty which the centuries have witnessed in this land. Were the struggles in vain, because Scotland is not today a separated and independent realm? Have not these struggles and sacrifices counted most gloriously in the freedom of the larger union and world-empire in which Scotland today is a most vital and influential part?

Brethren, our Puritan struggles, the results of our contention for evangelical liberty, will never be lost. They are a part of the price of the future liberty of the whole church when the great consummation of freedom and fellowship in the church shall be reached. Is it the dream of a dreamer? Brethren, that dreamer is Christ.

There are clear signs that the hope is springing in many hearts and that the vision is being seen by those widely separated.

Remember what Auguste Sabatier wrote in his last book on "The Religions of Authority and the Religion of the Spirit." He cries: "The religion of the Spirit must reconcile all that is true in both Catholic and Protestant principles, by stripping both of whatever may be false and narrow in them."

Remember what that devout Roman Catholic scholar, Mohler, wrote in his "Symbolism:" "Both communions should stretch out a friendly hand to one another in the consciousness of a common guilt. This open confession of guilt on both sides will be followed by the festival of reconciliation."

The Abbe Houtin, one of the modernists, appeals to us: "O, sons and heritors of the Reformers of the sixteenth century, you see beginning in this church of Rome which condemned your fathers without listening to them, you see beginning a religious struggle more far-reaching than that of Luther and Calvin. Your experience shall be our encouragement and our hope."

Father Tyrrell, another modernist, cries: "In the light of these centuries of necessary but costly experience, may not the problem of liberty and authority now admit of some happier solution, and on the ruins of two opposing systems be built up something more durable than either."

In America, a representative Congregationalist, Dr. Newman Smyth, has recently given a whole volume to the startling theme, "Passing Protestantism and Coming Catholicism," but he means the same thing, that an era greater than the old Protestantism and the old Catholicism is coming, and he makes noble prophecy along the broader lines of spiritual unity.

Professor Adolph Harnack is generally accredited as a careful and thorough historian. In a recent lecture in Germany, on Catholicism and Protestantism, he remarked that the "nearer approach of the two confessions passes with most of us as an Utopia, to think of which is not worth while." But he continues, "It is conscienceless to neglect it, and it is religious and theological slackness to thrust it aside." He calls our attention to this encouraging lesson of history. "If one objects to it that at this time no one can imagine how and under what forms Catholicism and Protestantism can ever draw near one another, it is to be remembered that three hundred years ago no one could have conceived beforehand how Lutheranism and Calvinism could have been fused together. And yet we have today the Evangelical Union in Germany, and thousands know themselves as evangelical Christians without any suspicion of that opposition which once bade Lutherans and Calvinists contend more bitterly than Lutherans and Catholics." Thus Professor Harnack, and his startling words may be of more prophetic spirit than our faltering hearts are ready to believe.

In America, at least, there are signs of progress in the Roman Catholic Church in spite of her theory of tenacity to traditions. There is development in doctrine. Even papal infallibility means that not the dead hand but the living church shall speak. And in modern methods, the Roman Catholic Church in Europe and especially in America is adapting herself alertly to new conditions and is surely changing in the atmosphere of her life. The American hierarchy and priesthood, I am assured by those who know, are thoroughly impregnated with modernism, and they will not go back into utter mediævalism. Let us not despair of better things. Even the Roman Catholic Church may in the future lose much of her mediæval accretions and traditional ecclesiasticism and become re-vitalized through the evangelical spirit working in broad and sympathetic comprehensiveness.

Brethren, I believe that historic Protestantism is not the final form of religious life, but rather an advanced stage in religious development which must yet further be developed and enlarged. Historic Catholicism is not useless or obsolete, but has in it some vital truths which the Reformers in their day could not appreciate. The new Reformation, the greater Reformation will be a re-forming of the church of God out of the noblest elements of the great historic de-

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velopments, until the church shall be really one in its fullest spirit and in its largest life.

Yes, as God lives, there must be a true church emerging which shall be in spirit and life more largely Evangelical and more largely Catholic than some of us have as yet dreamed. Perhaps the term an evangelical Catholicism, or a catholic Evangelism may not be altogether a misnomer. Here and there are these signs of the times, and I believe that our Congregational spirit is to have a large part in the larger life of the church in these coming days. Is such a belief audacious? Not if we believe in our church with all our hearts, not if we believe that we have gone back to essential New Testament principles. For their ancient program re-emphasized in largest way is the conquering program of the future.

Meanwhile, brethren, let us hold fast steadily what we have and enlarge it. Let us contend vigorously for the faith once delivered unto the saints, but let us be thoroughly hospitable and genuinely appreciative of all branches of the great household of faith. The greater church, the truer Evangel, the grander Catholicity is coming. We know not yet with what body it shall come. But Christ shall be in it, more visible than now, and his Cross shall be exalted over it more potent than ever for all mankind.

Of course, we cannot expect to attain our full church ideal at once. The churches move slowly, and seem to grow very gradually to a full conception of apostolic simplicity, liberty and comprehensiveness.

At first they spend their strength in minor things. It has seemed so far the province of the Roman Churches to give themselves to organization and ritual, to church statesmanship and to gorgeous and dramatic worship.

The province of the Protestant churches, on the other hand, has seemed hitherto to be the discussion and elaboration of theology. They have emphasized the intellectual side where the Roman churches have emphasized the emotional.

The two great revivals of the eighteenth and nineteenth centuries, as I think Dr. Jefferson once suggested, were diametric and yet one in result. The great revival of the eighteenth century under Wesley emphasized the work of the Spirit; the great revival of the nineteenth under Newman in the Oxford movement emphasized the sanctity and dignity of the church as Christ's body.

But the church of the future, perchance of this twentieth century, surely of the twenty-first, let us hope, shall blend all contradictories into a sublime harmony. It shall have all of Calvin's insistence on the sovereignty of God the Father; all of Newman's insistence on the sacramental power and the pentecostal glory of the body of Christ, which is the church; all of Wesley's insistence on the work of the Holy Spirit; but it shall include infinitely more. The full contributions to Christian life and thought have not yet been

made in unfolding and emphasizing the full truth of the ever-revealing Gospel of Christ.

As we look back over the history of the church, it sometimes seems as if there might have been a providential working in all this division and subdivision of the historic church of Christendom; that each great division were called to teach some special phase of spiritual truth; that each great denomination has had a mission of emphasizing some special portion of neglected truth in order that the whole truth might at last be found. It might seem, for instance, as if Protestantism emphasized individual responsibilities to God, while Roman Catholicism represents the church as a continuous historic organism. It might seem as if among Protestants, Presbyterianism were called to emphasize the sovereignty of God; Congregationalists have always emphasized spiritual liberty and variety in unity; Unitarianism the humanities of Christ's life; the Baptists literal and close obedience to Christ; the Universalists, the larger ideal and hope for the Gospel; the Friends, the light and presence of the Spirit; the Methodists, the value of joyous and enthusiastic service; the Episcopalians, the value and sanctity of worship. Each family of the church may have had its mission in thus emphasizing some special portion of the truth. But the separate truths have been largely emphasized. Does it not seem that the time is approaching in these modern days for all the churches to stop emphasizing their differences, and instead of that to begin emphasizing their common and vital truth?

We must welcome and fellowship all Christians. We must allow to each church full liberty so long as there is loyalty to Christ. We need not expect the organic union of all Christendom; not uniformity, but something deeper—a unity of the Spirit in the bonds of peace.

For we are to hold, not a church ideal of the rigid letter, but of the varied and infinite spirit. The church, as we see it, can include many forms in the same spirit. It can allow the greatest diversity in unity—the most varied life in community. It may include the gorgeous ceremonials of St. Peter, and the austere plainness and silence of the Quaker meeting-house. It may include the Gothic cathedral, the mightiest birth of mediæval art, and the log-chapel in the Western hills. It may include all sects, communions, denominations, and bodies, whatever their name, form, creed, or ceremony, whose real purpose is to follow Christ and worship God. It allows all the profusion, and diversity, and exultant beauty of life itself, and yet a deep, and true, and substantial harmony. This is the ideal: "In essentials, unity; in non-essentials, liberty; in all things, charity."

Brethren, I covet for this Council, not only a new birth in the passion for spiritual reality in Christian faith, and a new passion for spiritual and social service, but I covet also the birth of a larger vision for us all, in the realization that the church in Christ's thought is, and must be one, and we are to claim it in his name.

The realization, the actuality of spiritual oneness in the church must come. I see, brethren, as well as you, the vast difficulties in the way—ecclesiastic establishments, immemorial assumptions, age-long prejudices that must be uprooted, marvelous readjustments that must be made. But, brethren, let us have faith to believe that the love of God in men's hearts can work miracles. The prayer of Christ must be answered. We must do our best to help answer it. The vision may not be realized in our day; you in England and Scotland may feel that it is very far off as you look at the great fight for rights and liberties in which you were engaged, but we must keep the vision before us, for it is of Christ.

We are recognizing that the real genius of Christianity has not the sectarian, the separatist, the provincial spirit, but the cosmopolitan, the catholic, the imperial.

We need a new insistence on our catholic inheritance of the past, for Christ is in it all. Our own American church history, for instance, must go back further than Plymouth Rock. It must reach the sturdy Puritanism of John Milton and Oliver Cromwell. Even further, not by a great leap, but by steady spiritual appropriation, it must take the centuries in its arms, and enclose the early church in loving embrace as its very own. We are organically of the whole church. We belong to the whole church, and the whole church belongs to us, for all is Christ's—all its saints, martyrs, prophets, councils and cathedrals. Congregationalism is not a provincial product, either of the old England or New England. We cannot live in negations and littleness, in sectarianism and provincialism. We must be imperial in our spirit and sympathies, for such is Christ. We believe not only in a nationalization of Congregationalism in America, but in an imperialization of Congregationalism for the whole world.

The whole imperial past is ours. And also the imperial present and future, for all is baptized into Christ's name. We need a reassertion of the catholic consciousness of our faith, in order to do our work for God in the destinies of the modern world. The curse of alienation among the churches must be broken by the gospel of reconciliation.

The swing of the spiritual world-conquest is awakening in the blood of the modern church. The modern missionary movement is really the taking of the whole world to the heart of the church, and then lifting it up in sacrificing and saving prayer before God. The modern missionary movement is the awakening of the imperial consciousness of Christianity, not the worldly imperialism of blood and iron, but the divine imperialism of love and life, to match the unfolding revelation of Christ's imperial presence in all the world.

Brethren, we have not yet come to the full appreciation of the beauty and glory of Christ in his church. So far we have seen him through Jewish eyes, and through Greek and Roman eyes, and Anglo-Saxon. There is yet a contribution to our vision to be given by the world-wide

church when he is shown us as an Oriental Christ, when in these coming days he shall enter into the hearts of the seers of India and China, and be re-interpreted for us by them. All of Christ was in that first century revelation, but the eyes of the world are being constantly clarified by the brightening centuries. "The greatness of Christ," in Dr. Gordon's phrase, "must be the surprise of the centuries; the last hours of time must have for their romance the fresh unveilings of his majesty; and the perpetual delight of the everlasting future must be the ever grander discovery of his significance."

What we want on the furthest outposts of today's life is, as an inspiration to faith and work, a noble vision including the whole world—Christ's exultant vision, an inspiring vision of pure-hearted, clear-eyed, broad-minded, white-souled men and women, rich and ripe in spiritual experience, deep and strong in holy fellowship, all one in the absorbing love and service of the living Christ, the world-wide brotherhood of souls, the world-wide federation of the families of God, the one Holy Catholic Church of God throughout the world.

"The Church's one foundation
Is Jesus Christ her Lord.

.
"Elect from every nation,
Yet one o'er all the earth;
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

"Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious,
Her longing eyes are blest,
And the great Church, victorious,
Shall be the Church at rest."

AN APPEAL TO CHRISTENDOM FOR THE UNION OF ITS FORCES

By REV. W. T. MOORE, LL. D., EUSTIS, FLA.

Formerly Editor of "The Christian Commonwealth," London, England

It will scarcely be denied that the present seems to be an auspicious time for considering the question of healing the divisions among the people of God, and we are rejoiced that the National Convention of the Disciples of Christ at Topeka, Kan., October, 1910, is not the only religious body that has taken steps somewhat in the same direction as did our convention. The great Edinburgh International Missionary Convention emphasized the subject of Christian Union as it did no other subject; and the Federation movement, though not specifically intended to bring about organic union, has already done much to bring the denominations closer together by emphasizing the points of agreement rather than the points of difference, while at the same time clearly indicating some of the practical advantages of Christian co-operation. All these signs seem to justify the action taken by the Topeka Convention, as well as the action of the Episcopal Convention at the same time in Cincinnati and the Congregationalists and the Presbyterians.

It is scarcely necessary for us to say that the Disciples of Christ had their origin in a movement which was distinctly and emphatically a plea for Christian Union. The great "Declaration and Address" of the Campbells, issued in 1809, was a call to the whole of the Christian world to surrender everything that was divisive among Christians and to unite upon the one foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone. It was never intended by the pioneers of the Disciple movement to create another denomination; and if their position seems to other religious bodies to practically suggest such a thing, we beg leave to say that we ourselves would be the first to rid ourselves of any just cause for suspicion of what may appear to you as either denominational or sectarian. The very conflict through which we have passed has forced us, against our will, to occupy a place in the eyes of some of our religious neighbors which appears to them to be both denominational and sectarian. Whether we deserve this interpretation of our movement or not, it is surely contrary

to the aim and principles for which we have always contended. We have never desired to occupy any such attitude toward the rest of the Christian world.

But however this may be, we do not doubt that the time has come when sectarianism, at least, cannot longer be seriously tolerated, or when denominationalism can be justified in view of the great work to be accomplished, and which can be accomplished only by the united action of the churches. We distinguish sharply between sectarianism and denominationalism. The former is wholly contrary to the spirit of Christ, while the latter is certainly an abnormal development of Christianity. In the past it may have been unavoidable, in view of the apostasy which had "begun to work" even in the days of the apostles, and which finally almost destroyed the Church of Christ during the middle ages. We must not forget that Protestantism, as it now exists, is an evolution out of this apostasy, and consequently, in judging of the results which it has achieved, we ought not to be uncharitable, for the different religious movements, which have produced this Protestantism have all, more or less, been influenced by the virus of the apostasy, and could not, therefore, perhaps, restore the lost unity of the Church without a number of distinct religious movements, such as have produced the Protestantism of the present day. Each of these movements has contributed some important things, and all of them together have brought about the present union spirit which gives such a dominant note to the Protestantism of the twentieth century.

But no matter how much we may be justified in apologizing for the divisions which have characterized the Protestantism of the past, we most sincerely believe that the time has now come when these divisions should no longer exist, and consequently we most earnestly and affectionately invite all Christians to co-operation in an effort to realize the full meaning of the prayer of our divine Lord that His disciples may be one, as He and the Father are One, so that the world may believe that He was sent of the Father.

The language of our divine Lord clearly indicates a practical view of this whole matter which ought to be carefully considered by every Christian. We cannot hope to make the world believe in the Christ while His Body is divided into numerous denominations, such as now exist. For the sake of evangelistic success, if for no other reason, Christian Union is most desirable. We cannot take the world for our great Leader while we are divided as we now are. This fact is plainly seen by our missionaries in foreign lands, and it is rather significant that these missionaries are already leading the union forces toward the new day for the Church of God. Indeed, this tendency is so pronounced among the foreign missionaries that it will soon be impossible to keep up the divisions in the new fields that are entered in heathen lands. Surely our home Churches ought to

take note of this fact and act accordingly, lest they be entirely left out of the army of the Lord as it marches to victory in taking the world for Christ.

In view of the considerations already presented, and of many others that might be suggested, did our space permit, we feel encouraged to believe that all believers will sympathize with any movement that seems practicable for ending the divisions among the followers of Christ, in order to the full realization of the conquest of the nations in harmony with the great commission which we have received, to go into all the world and preach the gospel to the whole creation.

During their entire history, the Disciples have been making an earnest plea for the union of God's people. They have insisted that their plea is scriptural, and that it furnishes a platform upon which all may stand together without violation of conscience. Consequently they have been rather persistent in their contention for the basis of union which they have presented. It is also to be noted that apart from the scripturalness of their plea, they have been deeply impressed by the practical view of the matter intimated by Christ Himself.

Our creed is *Christ Himself*, not speculations concerning Him, or concerning anything else. We sum up everything in the great confession made by the Apostle Peter, when he declared that Jesus is the Christ, the Son of the Living God. This simple yet comprehensive creed expresses the height and depth, the length and breadth of the Christian faith, and on this foundation Christ declared He would build His Church and the gates of Hades could not prevail against it. This, with the Disciples, makes Christ All in All.

We cannot hope to make the world believe in the Christ while His Body is broken into numerous divisions which are sometimes at war with one another, and certainly never working in the most generous way for the achievement of victory for the cause of Christ.

Believing that all Christians will most heartily agree with us in the foregoing statements, we desire to present the platform for which the Disciples of Christ have always contended, as a contribution to the great question which we are asking every believer to consider. We do not present this as an *ultimatum*, or as in any way the final word to be spoken on the subject under consideration; but simply as our conception of a scriptural and practical basis upon which the people of God may unite. If, however, other Christians have anything better to offer, we stand willing and ready to hear what they have to say, and to adopt their suggestions, even though we have to sacrifice some of the things for which we have contended during the entire history of our religious movement. What we are seeking for is the truth, the whole truth, and nothing but the truth, and when we shall find this in its fullness, we do not

doubt that those who love the Lord Jesus Christ more than party shibboleths, will not be long in finding an irenicon where all can work together, and be of the same mind and the same judgment. In this belief, and in this irenic spirit, we submit the following as a brief statement of the principles and aims for which, as a religious people, we have contended.

It has always been our constant aim to exalt Jesus, both as Lord and Christ, and as Head of His Body, the Church, that he may "in all things have the pre-eminence." Without His light and love we perish forever. His divinity is our foundation; His life our example; His intercession our fountain of grace and mercy; His teaching our guide; His church our school; His spirit our comforter; His gospel our reliance for the conversion of sinners; His commandments our life; His promises our rejoicing; His death our salvation from sin; His resurrection our hope of eternal life; so that through faith and obedience to Him we are blessed with all spiritual blessings in heavenly places in Christ Jesus. To sum up all in scriptural language, "He is unto us wisdom from God, and righteousness, and sanctification and redemption, that according as it is written, he that glorieth, let him glory in the Lord." Consequently, to trust in the Lord Jesus, to love and obey Him—that is salvation here and life eternal hereafter.

A somewhat more expanded statement of the position of the Disciples is found in Ephesians, 4th chapter, 4th to 7th verses: "There is one Body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith and one baptism, one God and Father of all, who is over all, and through all, and in all."

Of course there are questions arising out of these statements which are regarded by the Disciples as of more or less importance, but these statements comprehend the basis of fellowship for which they have contended; and it is the very fact that their terms of fellowship are just equal to the Scriptural conditions of discipleship that makes their plea for Christian union a common ground where they believe all the followers of Christ may unite and heartily work together.

That the Disciples differ in the explanation of some of these things from other religious bodies is doubtless true, but the Disciples have, from the very beginning of their religious movement, refused to make opinions a test of fellowship, and the utmost freedom has been allowed with respect to opinions, provided they are not projected into articles of faith. It is at this very point that the Disciples believe our unhappy divisions begin; and they have always been willing to show their faith in this conviction by accepting a platform for Christian union where no article of faith is admitted that is not regarded as scriptural by every evangelical denomination in Christendom. They are willing now to unite upon

a platform which eliminates everything that cannot be accepted as scriptural by all Christians, which contains only those things that are already conceded to be scriptural by all evangelical denominations.

To make this point perfectly clear, we are willing that anybody, fairly representative of the whole of evangelical Christendom, shall come together and formulate a platform which shall reject all divisive elements, and incorporate only such articles of faith as are agreed by all to be in accordance with the teaching of the New Testament, and the Disciples of Christ will heartily accept such a platform as the basis of Christian union, and will at once co-operate in making it successful for the destruction of sects and the complete union of the people of God.

And now, dear brethren, in making this proposition we should doubtless have to surrender some of the things for which we have earnestly contended, not because we thought them to be absolutely essential to the Christian life or character, but because we have regarded them as of much importance in view of the confusions of Christendom and the work which we aimed to accomplish. But we are willing to sacrifice anything and everything that does not properly belong to the essential conditions of Christian fellowship for the sake of the union of all God's people in a common brotherhood. We are emboldened to make this proposition, not only because we regard it as an important suggestion with respect to the union problem, but also for the reason that we heartily believe, when once the people of God are united, there will be no need for contending for some of the things which have been prominent in the advocacy of the Disciples of Christ during the past hundred years.

But however this may be, we would not feel justified in addressing all Christians, as we are doing, without manifesting the irenic spirit which we humbly believe is shown in the proposition we have made. Nor do we confine ourselves to this proposition, nor to any other that may be now named. What we have stated may or may not be the wisest way to cure our unhappy division, and consequently we are prepared to prayerfully consider anything that offers a wise and sure solution of the problem.

Believing, as we do, that you will heartily join with us in any scriptural and practical effort to unite the forces of Christendom, we feel justified in making a few suggestions, which, we think, may be helpful in our approach to one another.

(1) First of all we must try to understand one another. Doubtless much of the alienation that exists is caused by the want of a clear understanding of our respective religious positions. This leads to a misrepresentation and this misrepresentation serves to constantly widen the breach between those who equally love our divine Lord, and who would willingly sacrifice everything to honor

His glorious name. We cannot believe that misrepresentations are for the most part intentional. We prefer to believe that wilful misrepresentation is very exceptional, and we therefore plead for a careful investigation of one another's religious position before pronouncing unfavorably upon it, and even where we cannot agree, let us have patience and trust to "sweetness and light" to bring us nearer and nearer together.

(2) The word of God must not be compromised. We have no faith in anything that is not a union in the truth. We may compromise within the truth, but we must not compromise the truth itself. There is ample room within the truth for endless variety of opinion, as well as endless variety of condition, but there is no room anywhere for compromising the plain teaching of the Word of God.

(3) The honest convictions of all must be sacredly protected. The vision of conscience must be kept clear. Our present divisions are bad enough, but a dishonest union would be infinitely worse. Thank God, there is no necessary antagonism between the whole truth and an honest expression of it. In any union that may be formed it is probable that most of us will have to surrender some of our crotchets, and doubtless we shall be all the better for that, but we dare not for a single moment seek a union which would in the slightest degree degrade the moral faculty. We have little doubt that a basis of union can be found where we can all stand together without the slightest violation of any conscience that is enlightened by the Word of God.

(4) We must emphasize points of agreement rather than points of difference. We do not mean that honest differences must be entirely ignored or treated with scant consideration. We believe in looking squarely at all difficulties of the case, and we have little or no faith in any final triumph of a union worthy of the name which does not take into account the honest differences which already exist. At the same time, we think that many of these differences have been magnified out of all proportion to their importance, while the points of agreement have practically counted for little or nothing. The law of proportion has been violated by placing emphasis on the wrong thing. We must learn that five is not equal to ten, though five is important in its proper place. We must not magnify the mint, anise and cummin at the sacrifice of the weightier matters of the law. Most of us would be surprised if we carefully counted the things in which we are already agreed, and how very important these things are in comparison with the points of disagreement. It might help us all to look candidly at the sin of division in comparison with the almost infinitesimal things that are allowed to destroy the unity of the followers of Christ. Indeed, it is highly probable that all our differences

might be surrendered for the sake of union and thereby secure a great gain for the cause of Christ.

As proof that Christian union may be realized by Christians uniting on points of agreement and refusing to be separated into different denominations on points of disagreement, we need only refer to the fact that in every denomination, now in existence, there are members who differ among themselves as radically as they do with members in other communions. Indeed, this is so much the case that, if opinions in which men differ were always made tests of fellowship, we should then have as many denominations as there are members in all the churches. Now, the principle is precisely the same, when these opinions are admitted as tests of fellowship, whether the divisions are many or few, and consequently it is wrong to admit these on any account whatever as barriers to Christian union. The great essentials are all comprehended in the points wherein Christians are already in practical agreement. Let us unite on these, and let the points of disagreement take care of themselves.

(5) We must recognize the fact that those who differ from us may be right and we wrong. As you well know, honesty does not necessarily imply infallibility. Saul of Tarsus was evidently wrong while he was persecuting the Church, notwithstanding he lived in all good conscience toward God the whole of that time. We all claim the inalienable right to think, speak and act for ourselves within legitimate bounds, and we are not willing to submit to any obtrusive interference with this right, but are we willing to grant to others the right we claim for ourselves? Doubtless most persons will claim for themselves all that we have indicated, but will they heartily and without reservation, grant the same right to every other man? If all Christians will answer this question in the affirmative, then it can be safely said that at one bound we have practically crossed a sea of difficulties on our way to Christian union.

(6) We must recognize the difference between matters of faith and matters of opinion. Just here we touch one of the most prolific sources of our unhappy divisions. We must distinguish between things that essentially differ. There are many things that may be important in their proper places, but they are not essential to the faith that unites to Christ, and consequently they must be treated as of secondary importance. To believe in the Lord Jesus Christ with the whole heart is all that is essential, so far as faith goes, in order to salvation, and we humbly suggest that where this faith is clearly manifested there ought to be no other test required in order to Christian fellowship. In other words, *the terms of Chris-*

tian fellowship ought not to exceed the terms of Christian state and character.

(7) We must not forget that unity of the spirit is, after all, in an important sense, a divine gift. This fact at once suggests the importance of earnest prayer in order to the realization of that unity which must always precede any union that is worth while. Indeed, in this respect, we must follow the example of our divine Lord. He prayed the Father that His disciples might be one, as He and the Father are One, and this certainly justifies us in praying for the same thing; and we frankly confess that we would have little or no faith in any effort to unite the people of God that is not preceded by earnest prayer to our Heavenly Father for guidance and help. We must recognize the fact that *Christian unity* is one thing, and *Christian union* quite another. The prayer of our Divine Lord was for *unity*, and this means similarity of structure or identity of nature, homogeneity, a common pervading principle, a joint relationship arising from a joint participation of the Holy Spirit, through which participation similar dispositions, feelings and purposes are imparted to all the followers of Christ. It is also our duty and great privilege to pray and labor for the *maintenance* of this unity by *manifesting it in Christian union*, and in this way the world may be made to believe that Jesus was sent of the Father. Prayer, therefore, must have an important place in our efforts to realize the union of Christians. But we must put ourselves in the proper attitude before God can even answer our prayers. Our attitude, first of all, must be one of supreme faith that He will grant us the blessings we need, and then we must remove all difficulties out of the way, so far as we can do so, in order that He may bless us abundantly in the things for which we pray. In order to be filled with the Spirit, we must first empty ourselves of those things that hinder the Spirit's indwelling. In order that God may answer our prayer for Christian unity we must be willing to have this unity, and to seek for it according to the Divine direction.

As already intimated, we are willing to hear what other Christians have to say with respect to this important matter, and we promise to give the most respectful consideration to whatever they may suggest as a better way to Christian union than what we have indicated, for we have no hesitation in committing our entire brotherhood to any basis of union which makes faith in our Lord Jesus Christ and obedience to His commandments the only test of fellowship. We, therefore, are ready to meet all Christians around an open Bible while we prayerfully seek Divine guidance and mutually endeavor to repair the walls of spiritual Jerusalem, which have so long been broken by the reign of anti-Christ.

In concluding this address we think the following suggestions will commend themselves to the careful consideration of all Christians.

(1) Let there be a free interchange of pulpits in the future by the ministers of all denominations interested in Christian union.

(2) Let the religious journals, representing the respective denominations, open their columns for fraternal messages, as far as this is practicable.

(3) Let delegates be appointed to visit representative bodies, especially at conventions, and let ample time be given for the hearing and consideration of their messages.

(4) In the course of the present year, or as soon as practicable, let a great interdenominational convention be planned and carried out under the auspices of all the religious bodies co-operating with a view to Christian union. Let this convention be held at some important center, and let the representatives in this assembly consider the whole question of Christian union, and agree, if possible, upon some basis that may be submitted to the religious bodies represented in the assembly.

(5) In order to active co-operation in all important matters relating to Christian union, we respectfully suggest that an international association be organized as soon as possible, consisting of all Christians who are definitely and earnestly interested in the union of the Lord's divided people, this association to have the power to provide ways and means for cultivating the Christian union sentiment and making practicable this sentiment with a view to the ultimate, actual union of all represented in the association.

(6) We furthermore suggest that a religious journal be published by this association, which shall be a sort of clearing house for all interested in the subject of Christian union to express themselves freely with regard to ways and means by which this union may be consummated.

(7) Over all our plans and deliberations love should supremely reign. Our intellectual difference must be fused, if fused at all, in that crucible which is greater than either faith or hope. It will not be denied by any well-informed Christian that the things that now separate us are, for the most part, matters of the head rather than of the heart; and yet it is certainly a significant fact that the religion of Christ has to do mainly with the latter. We fear that very many of us trouble ourselves about the mint, anise and cummin of theology, while we neglect the weightier matters of faith, hope and love. And in view of this fact, are we not justified in asking

What is the true theology? The mind
Grows dizzy with the creeds that men would teach;
How shall the earnest seeker ever find
The Way, the Truth, the Life? for men will preach
Conflicting dogmas, doctrines lov'd by each,
While hung'ring spirits starve for Christ's own Bread,
The Bread of Life; and many vainly reach
With hands that seek for Comfort, through the dread
And murky air, where Love and Hope seem crushed and dead.

Dogmas accursed! The path of Truth is clear;
Show where the Christ Himself hath calmly trod,
See where the life of Love hath vanquished fear,
Read in the awful Cross man's way to God!
Here lies our safety, heavenly is the road;
Christ's own true words, not men's, must be our guide,
"Follow thou me, for thee I bore Sin's load."
No man will fail of truth, whate'er betide,
Who hears that voice and follows Christ, the Crucified.

In our judgment the final cure for divisions will be found in the reign of Love. Creed-making theology, controversy, and even ugly epithets have all been tried, and these have all failed to break down the sectarian walls, which have so long divided the Lord's people. Is it not time to try something else? Too many of us have been satisfied with a low view of this great matter, but a low view in a mountain range always magnifies the separating valleys. It is the high view from one of the lofty peaks that enables us to lose sight of the dividing lines and see only the blending of all the mountains in one extended range. Love is the highest peak in the Christian religion. Let us ascend to its summit, and then, seen from this high view, the valleys which now separate us will no longer be visible at all, or else will appear as insignificant fissures in the endless chain of towering facts and principles concerning which most Christians are already substantially agreed.

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The following Commission has been appointed by the Church of England in Canada.

The Most Rev. the Primate; The Most Rev. the Archbishop of Ottawa; The Right Rev. the Bishop of Algoma; The Right Rev. the Bishop of Montreal; The Right Rev. the Bishop of Caledonia; The Right Rev. the Bishop of Huron; The Right Rev. the Bishop of Nova Scotia; Very Rev. Dean Bidewell; Ven. Archdeacon Cody; Ven. Archdeacon Davidson; Ven. Archdeacon Pentreath; Rev. Canon Murray; Rev. Dr. Abbott Smith; Rev. Principal Parrock; Mr. Chancellor Davidson; Mr. Chancellor Campbell; Dr. N. W. Hoyles; Mr. Chas. Jenkins; Mr. W. S. Carter; Mr. L. H. Baldwin; Mr. F. H. Gisborne.

Besides the foregoing organizations, the following commissions have been appointed for a world Conference on Faith and Order:

EXECUTIVE COMMITTEE OF THE EXECUTIVE COMMISSION OF THE ALLIANCE OF REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM, WESTERN OR AMERICAN SECTION.

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APRIL, 1912

NUMBER 4

THE PERIL WITHIN, BY REV. JAMES PHILPUTT.

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ENCE? BY MR. E. M. BOWMAN.

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AINSLIE.

Issued Quarterly by the Commission on Christian Union of the
Disciples of Christ.

SAMPLE COPIES FREE—BY THE YEAR 25 CENTS—PER 100 COPIES \$3.00

CHRISTIAN BOARD OF PUBLICATION,
2712 Pine Street, St. Louis, Mo.

COMMISSION ON CHRISTIAN UNION,
537 N. Fulton Ave., Baltimore, Md.

A Prayer

REST upon us, O Spirit of Love, and chase all anger, envy, and bitter grudges from our souls. Be our Comforter in trial, when the billows go over our heads; be our Strength in the hour of weakness, and help us to control the desires of the flesh. Let us grow in faith and love, in hope, patience, and humility. See by how many temptations we are surrounded, and preserve us from giving way to them; show us the path wherein we should tread, for if we trust to our own impulses we shall go astray; but if Thou lead us we shall run in the way of Thy commandments. Our hearts lie open before Thee; enter now with Thy rich gifts; strengthen, stablish, settle them. Dwell in them and make them Thy temple, so shall we have the pledge of our sonship, and of our salvation. Amen.

J. F. Stark (1680-1756).

THE PERIL WITHIN

AN ARGUMENT FOR CHRISTIAN UNITY

BY JAMES M. PHILPUTT

Minister Central Church, Disciples of Christ, New York City.

We are familiar with the argument for Christian unity growing out of conditions which now confront us in the non-Christian world. Mr. Mott, at Edinburgh, in summing up the difficulties on the Mission Field, said: "Gentlemen, if we have to confront this situation with a divided church, we fall back defeated before we begin."

The urgency for unity in the home field is equally strong. At every advance step, denominationalism stands directly across the path and must be ignored if we make any progress. But a yet stronger argument for unity may be found in the present condition of the church herself. A peril has arisen within which threatens not only the usefulness but the very life of the church. The church in every age partakes to some extent of the character of the age. Christian principles are eternal and unchangeable. But the church's interpretation of these principles, as indicated in life and thought, varies from age to age. Like the sun, these principles always mark true time, but, like our watch, the church is either too fast or too slow. The watch must constantly be regulated by the sun.

What is the prevailing characteristic of our age? In America we must admit it is secularism. The things of time and sense loom large. There is a feverish haste for wealth. Neurasthenia is getting to be our national disease. "Love not the world, neither the things that are in the world," would not be a fashionable text. This condition is reflected in the present life of the church. Not only has spirituality declined, but worldliness has come within the church and chilled its devotion and lowered its moral standards. The result is that the church is not today the moral force that it ought to be. In some communities, its influence is a negligible factor.

Dr. Henry Sloane Coffin, of New York, says that the word "Christian" as applied to any nation is a misnomer. Certainly, not to England

or America can we point as genuine exponents of the principles of Christ. This means that the church has failed to permeate the business and social and political world with the lofty moral standards of Christ. She is not fulfilling the high function designed for her by the Master. "If the salt have lost its savor, wherewith shall it be salted?" The indictment against us is a shortage of character. Now what has brought about this condition in the church?

It cannot be denied that a large part of the failure of the church can be laid at the door of denominationalism. We have wasted our energy in trying to circumvent one another instead of fighting the devil. The resources of the church have been exhausted in duplication in the favorable fields and the undesirable fields have gone neglected. The fever of competition so rife in the business world has come into the church, and it has well-nigh proved our ruin. The sublime redemptive work of the Master has been neglected in order to further the ends of our own body against some rival church. The most hopeful feature of the situation is the fact that the church is now critically diagnosing her trouble. At last she is getting to the end of herself. She sees the peril which threatens her life and the cry for deliverance is coming from all quarters. For the condition which I describe is not limited to any one body. It is common to all, and to recover her influence, to restore the old moral standards, to do the work for which she was appointed of her Lord and Master, she must unite all her forces and she must do it speedily.

Upon what basis shall we come together? Not any compromise of creed or name or ritual, not any conclusion of church councils, not on the Bible itself. We believe that in the New Testament we have the ideal of unity. We have directions as to the methods by which it is to be realized. But even the New Testament is not the basis of unity. We can never unite on any book. "Other foundation can no man lay than that which is laid, which is Jesus Christ." "Ye are complete in Him."

The basis for unity must be our common acceptance of Christ as Lord and Master. Such expressions as "Unity on the New Testament" are unfortunate because they are misleading. If we are thinking of a common understanding and interpretation of the New Testament as the basis for unity, then we are certainly chasing rainbows, for such a thing is not only impossible, it is not even desirable. There will be differences of interpretation to the end of time. But all these lead up to the common Christ, and we can be one in Him. All our interpretations of the New Testament are imperfect and inadequate. We are beginning to recognize this, and the sublime assurance of infallibility which once characterized our public utterances is giving way to the spirit of humility. No one body today

believes that it has a monopoly of the truth. We all stand on the same level. This opens the door for common sense, for co-operation. It rules out religious snobbishness; the old formula—"Outside our church is no salvation"—no religious body would dare to use today. It would not put itself on record for such monumental conceit and narrowness. Superiority is not determined on *a priori* grounds such as soundness of doctrine and so forth. Christ himself has swept all such standards aside by His sublime test—"By their fruits ye shall know them." The church that accepts most fully the spirit of the Master, that is doing most to advance His Kingdom, takes precedence over every other.

The growth of this spirit of humility is hastening unity, for with it comes a rising tide of spirituality. The development must come from within and we cannot unduly hasten the process. We must not force convictions. We do not want an artificial unity. We want a unity built on the eternal rock of truth. Paul's statement is to guide us,—“speaking the truth in love.” Each must speak the truth as he sees it and feels it. Only that can bring lasting peace. When in this spirit we plead the great, sacred cause of Christian unity, “looking not each upon his own things, but also upon the things of others,” “letting this mind be in us which was also in Christ Jesus,” willing to forget ourselves and lose ourselves that we may reach the great and blessed goal which we seek, then may we hope speedily to remove this peril within and overcome all other difficulties which prevent the prayer of our Lord for the unity of his church from being answered.

ARE THE DISCIPLES JUSTIFYING THEIR EXISTENCE?

A LAYMAN'S VIEW

BY E. M. BOWMAN

Treasurer, Commission on Christian Union, Disciples of Christ, Chicago, Ill.

Is it necessary to ask ourselves the question as to whether we are satisfied with the present relations our brotherhood is sustaining toward other religious bodies? While admitting the great progress that has been made during the last few years toward the unity of Christendom, we must certainly be very much disturbed because of the very inadequate position in which we, as a people, find ourselves. Does the thought not come to you, my brother, that for a people with no other justification for existence except their plea for union, we are rather slow about fulfilling our opportunities and duties? Do you, my business brother, ever stop to think of the enormous waste of the Lord's money that we, and all our Christian brothers, are guilty of?

That we have not developed our church relations to the point of actual church union is, I believe, primarily, because the laymen are not concerning themselves in a businesslike way with religious and church interests. Would we conduct a business laden with great possibilities as we do our church enterprises? We could take six men from almost any church and bind them together in some needed business project, and, if they were in earnest and would give it a stated percentage of their time, money and best efforts, a failure with that business proposition would be next to an impossibility. Yet how many churches do you know which are entitled to be designated as successes in the modern sense of the word—aggressive, growing, the members of the firm performing their duties with efficiency; their bills met promptly, their leaders adequately paid, their buildings properly equipped and maintained, their position in the community one of power and usefulness?

I think you must answer that there are not many such churches. This, in spite of the fact that there is no profession, business or occupation which ought to be mentioned or thought of in comparison with the work for which the church has its being.

Now, to be specific, what advantages may we hope to obtain by

Christian union? Just suppose we consider conditions existing at present in the smaller cities and rural communities. May I ask you to take our own magazine, "Home Missionary" (May issue), turn to page 345, and under heading of "Church Status in Rural Places," please read. In one small section of country including Bloomington and Springfield, Illinois, we have a condition like this: twenty-one denominations are represented having 225 churches. Of these you will see that 77 are reported as growing, 45 standing still, 56 losing and 47 abandoned, only about one-third justifying existence.

What a story these figures tell to the analyst of the inefficiency of the present day methods in rural church work; how easily changed by church union! In these small communities the community interests, if under church union, would be more easily subserved in that the religious and social forms of activity would be worked in common. These communities would be vastly better off in such respects as these: They could have better preaching, better music and better congregational housing; better opportunity to concert such movements as the Y. M. C. A., Y. W. C. A., and all other forms of religious work. Such organizations would make it easier for them to stand for public welfare movements such as a clean city, temperance and social purity. They could move as one toward civic righteousness and good government. They could influence the election of the best and most suitable men to office. The money wasted in futile efforts to maintain, say, five organizations separately, would be found to be amply sufficient to finance one good, well-equipped church, to the real betterment of the whole community religiously, as well as in the other points mentioned.

In cities, the churches as a whole are behind other organizations in the great modern movements for the betterment of the conditions under which humanity lives. The only way they can command their powers and energies for efficient action is to unite on the great questions of the day, thus coming into position for real action by a combination of forces. All of the signs of the times are towards concentration and conservation of energy. The scientific management which is talked so much about in all lines of activity should be put into the work of churches, in large cities especially, at once. This is the only way to engage the efforts of efficient people who desire to work in harmony with the modern development of means toward reaching the needs of mankind. There are so many and such vital arguments for the establishment of Christian union in this generation it would seem as though there were no need to recount them. And yet the need must certainly be present in our churches, else our eyes would have been blessed long ago with the accomplished fact of a united church. A prime reason for this division is the fact

that each denomination believes itself, no one more devoutly than the other, to be the appointed guardian of certain valuable principles which the others respectively lack.

Our last census reports that there were 186 religious denominations in America. It is obviously impossible that each one of these should, as it seems to suppose, be the guardian of any great vital religious fact to the exclusion of the other 185.

Perhaps a layman cannot be expected to see the great importance of keeping the tenets of a church denomination unimpaired before its contending opponents, for, by the daily experience of his business or professional life, his horizon becomes filled by the multitudes of needy people among whom he works, and who are struggling and suffering constantly before him, and as he thinks to himself that there are millions more just like them over in China and in other far-away lands, he feels little inclined to ask what particular denomination has the clearest doctrinal right to proceed to help them or whether he would be justified in joining hands with any sincere soul whom he should find working anywhere for the common good. Can we not in all matters of public welfare, such as Christian Missions and all other movements for the civic and religious life of communities, come together as a united church everywhere—each denomination contributing its best and all leaving in the background the contested points of denominational belief?

So vast are the possibilities of such a union as we can dimly perceive them, we can easily imagine the future bringing us to wonder how we ever could have sustained the divided church for centuries, against the fervent prayer of our great Leader and Founder, and still have expected to receive His favor, blessing and commendation.

Surely, we have but two consummations devotedly to be worked for: first, Christian Union in our home land and everywhere; second, the evangelization of every land, people and tribe.

They will come in our generation if we only have faith, continue in prayer and ever work in God's spirit of love and faithfulness.

THAT THEY ALL MAY BE ONE*

(Philippians 2:1-4.)

BY ALEXANDER WHYTE, D. D.

Minister St. George's United Free Church, Edinburgh, Scotland.

Along with that so influentially signed letter let this still more influentially signed letter be read, which was addressed to the church at Philippi, and which was brought to Philippi from Rome by Epaphroditus. And especially let this peacemaking passage in this Apostolic Epistle be well pondered in our day and by ourselves.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

The apostle as good as says to us:

"You write a letter to promote the union of your churches, and you urge your people to pray and to work for that reunion, and ye do well in that. But be sure that you make clear to yourselves and to your people who are the proper persons to propose such a reunion and to pray for it and to work for it. As also make it absolutely clear to yourselves and to them what manner of persons they must be who will ever be employed by God to bring about such a reunion."

Let a man examine himself, is a fundamental and a universal rule with the apostle. And he applies this fundamental and universal rule of his to all the advocates and to all the promoters of reunion, as well as to all who partake of the Lord's Supper. And this self-scrutinizing rule of his is not laid down for the leaders and the people of the Philippian Church alone; it is laid down for the leaders and the people of the churches of England and of Scotland, as well as for the leaders and the people of the Greek Church and the Church of Rome. Before the apostle will permit any man, leader or led, to open a mouth or to take up a pen to promote the reunion of Christians, he first demands of that man whether he himself is a truly Christian man or no; whether he himself is truly united to Christ

*This sermon was preached by Dr. Whyte in his pulpit at St. George's on Whit-Sunday, 1906, and was requested for publication, with an introduction on the unity of Christians signed by J. H. Jowett, F. B. Mayer and other eminent ministers.

or no; whether or no he has himself received any consolation from Christ amid the disunions of his own soul and amid the alienations and the enmities of his own life. Because, if a man's own soul is not at peace with God, how can that man be a mediator of peace and reunion in the church of Christ? He cannot. The thing is impossible.

Then, again, let every man examine himself as to this—has he any of the comforts of love in his own soul? For it is the lack of love, and it is the lack of the comforts of love, that has been the chief cause of all the disunion and all the divisions in the church of Christ, as well as in the whole world of mankind. Then, again, there is what Paul here calls the fellowship of the Spirit. That is to say, does the very Spirit of Christ dwell in your heart? Does the very Spirit of Christ really hold His Holy Temple, with all its spiritual services, in your hidden heart? Because, it is in the communion of the Holy Spirit alone that we are made capable of any true communion with one another. And, then, as the sure result of all that, have you any bowels and mercies? the apostle demands. That is to say, have you any yearning tenderness of heart, and true brokenness of heart, over the divisions and the distresses of the church of Christ, as well as over those multitudes of men who are wholly outside the church of Christ, and are aliens from the Commonwealth of Israel, and strangers to the covenant of promise? Be it known unto you, says the apostle, that these are the only men who are eligible of God either for prayer, or for proposing plans, or for carrying out plans, in connection with the reuniting of the Church of Christ, as well as over those multitudes of men who are wholly

And, then, the proper promoters of reunion being thus tested and selected, there follows the apostolical programme of church principles, as we would say, and the true articles of reunion for the whole of Christendom, east and west, north and south. And first: Be ye likeminded, having the same love, being of one accord, of one mind. Likeminded is a great word with Paul. I cannot tell you how often the word likeminded occurs all up and down his pastoral and his homiletical Epistles. But how is that likemindedness to be brought about among men? it may well be asked. Many men, many minds, is true of the church of Christ, as well as of the world without.

With so many doubtful and dubious matters agitating the minds of men; with so many difficult matters at once in the doctrine, and in the worship, and in the government, and in the manifold life of the Church of Christ; with the radical differences of the nations of the earth, and of the peoples of mankind among whom the Church of Christ has been planted; and with men's education, and enlightenment, and temperament, and religious experiences, and moral and

spiritual attainments so very different, how is the same mind at all possible among so many men? Love will do it, replies Paul. Love will do all that needs to be done.

Christian men, the very best, will never to the end of time see eye to eye in everything. But they will more and more bear with one another, where they do not see eye to eye. They will more and more accommodate themselves to one another. They will more and more leave many matters open and undetermined; open and undetermined and waiting for more light and more experience and more maturity of mind; but, especially open and undetermined and waiting for more love.

Paul is a great man for love. John gets more praise for love than Paul gets, but I doubt if he deserves it. John deserves all the praise that he gets, and more; but Paul is not one whit behind John in his doctrine and practice of love; to my mind he is far before him. Having the same love, says Paul, will produce the same mind. Let love be your overruling principle in all your prayers, and in all your negotiations for reunion, says Paul; a real love, a deep love, a self-suppressing and a self-obliterating love for all the other negotiators, and you will be astonished how the most dividing and difficult matters will begin to clear up and to give way. And, where they do not clear up and give way all at once, continue your attempts at the good work of reunion, still contributing more and more love to one another all round the table of the committee, and all your difficulties are bound to clear up and to give way at last. Nothing can resist love. Just try enough love on the reunion of Christendom and see.

And in all your debates that tend towards disunion; and then in all your deliberations and negotiations for reunion, says the apostle, let nothing be done through strife or vainglory. Now we must all take that rebuke home to ourselves and say, I am the man. The truth is Paul here puts his finger on the real plague-spot in us all, and in all our churches.

It is beyond all dispute that strife and vainglory were largely, if not wholly, the cause of all our original and all our aggravated divisions in past days. There has always been so much strife and vainglory in the Church of Christ that the wonder is she has not been blown into a thousand pieces, and blown out of existence. The wonder is that there is one really united and harmonious body of believers in all the world. As indeed there is not. I alone am wholly in the right in this and that, and you all are wholly in the wrong. And I will fight against you for my own way with my bitter tongue and with my poisoned pen. And if I cannot silence you with these weapons, then if I have the power, I will silence you with the boot, and with the rack, and with the stake, and with the scaffold.

A cruel and a persecuting strife like that has in all ages made the Church of Christ to be a very synagogue of Satan, wherever the sword has been grafted on the crook, and wherever the State Church could hand over her rebellious children to the civil magistrate.

And the same strife and vainglory continue to this day, and they invade every company even of Christian men. You cannot sit in the most friendly deliberation and discussion for an hour in any company, even of sincerely Christian men, without seeing vainglory intruding itself, and strife and intolerance beginning to show themselves. So unlike their Master are the best of His disciples; so vain of themselves are the humblest of His disciples; and so full of an ill-suppressed strife are the most peaceful of His disciples.

"Nature worketh in us all a love of our own counsels," writes Hooker in his Ecclesiastical Policy. "And the contradiction of others is a fan to inflame our self-love. Our love, set on fire, to maintain that which once we have said and done, sharpeneth our wit to dispute, and to argue, and by all means to fight for what we have said and done." Richard Hooker himself is not always free of ecclesiastical strife and vainglory, as Coleridge points out so honestly and so boldly in his English Divines.

When you come together at any time to debate towards disunion; and again to pray and to work for reunion, the apostle proceeds, let it be in such a lowliness of mind that you will honestly esteem all the other men, both friends and foes, to be better men than yourselves. An impossible demand, you will say. For how can an able man and a good man as men go; how can such a man with his eyes open count all other men whatsoever to be better men than himself? How can such an estimate of himself and of all other men stand with simple truth and with soberness of mind? An able and an honest and a hard-working man cannot surely shut his eyes to the simple fact that he is a far better man than that fool and that sluggard and that rogue around him. Certainly not. But that is not at all the apostle's point.

The apostle's point is this. The men that the apostle would have to deal with all matters of debate and discussion and reunion must be men who are clothed from head to foot with humility. That is to say, they must be men who look far more at their own lapses from wisdom and love than at all the vanity and all the folly and all the self-seeking of other men. They are bitterly alive to their own levity, and rashness, and indiscretion, and precipitancy. With all honesty they dwell upon the excellent things that they are continually finding out in their rivals, and even in their enemies. And they are cold, and skeptical, and suspicious about the flattering things that are said concerning themselves among their too indulgent

friends. They know better. Luther thus describes them: "They are of such true humility," says the Reformer, "that they never know that they have any humility themselves at all. Their humility is so tender and so exquisite that it cannot endure the sight of itself. Their humility, and their lowliness of mind, are hidden in God." Let all these men who would put out a hand to bind up the long-standing wounds of the Church be lowly-minded men, says the apostle. Let them be men of this measure of humility, that they esteem all other men to be better fitted for such a holy work than they are themselves.

And then, as if all that were not enough, and as if to make such a universal reunion impossible in this world, the apostle still proceeds with his immense and his irreducible demands on all the proposers and all the promoters of union. "Look not every man on his own things," he insists, "but every man also on the things of others." An impossible demand again. For it is not in the Vatican, neither is it in Lambeth, and far less is it among ourselves in Scotland that such an assemblage of unearthly virtues and evangelical graces are to be found. We shall not see such a Union committee of churchmen constituted and co-operating for reunion, or for anything else, on this side the New Jerusalem.

At the same time, let these tremendous tests of mind and heart and character continue to be applied to us all, till we are driven desperate with pain and with shame at ourselves. And, then, when by His grace to us we are at last brought to that, the God of truth and love and peace will begin to get His work of truth and love and peace wrought in us and wrought by us.

Let this heavenly legend then be written in letters of gold over every Convocation, and General Assembly, and Episcopal and Presbyterian Synod in the universal Church of Christ; this heavenly legend in letters of the purest gold:

"Look not every man on his own things, but every man also on the things of others."

"With all the fervour of his honest heart," writes Gardiner in his Civil War, "Edmund Verney might pray for peace; but there was nothing in his conception of the situation which was at all likely to hasten peace. To be a peacemaker, in any real sense of the word, requires the highest powers of the imagination. A peacemaker must have a clear and sympathetic perception of that which is best and noblest on either side. And it was just in the perception of anything good or noble in Puritanism that Falkland and his associates were entirely lacking."

And among ourselves he who would do anything to bring about peace between the Greek Church and the Latin Church, as well as between

the English and the Scottish churches, as also between the broken-up Churches of Christ in Scotland, must possess far more imagination, and far more heart, and far more humility, than is at all common among contemporary statesmen and churchmen.

The Greek Church charges the Latin Church with being a schismatic sect. And the Latin Church in her turn charges the same sin upon the English Church. And then not a few of the English Church clergy cast the same stone of insult and injury at ourselves. And then, as if we had learned nothing from this sad spectacle of sin and scandal and shame, we in Scotland are full of the same smallness of mind, and blindness of eye, and hardness of heart, toward one another.

The first step to a real union of Christendom will be taken when we come to admit and realize that the Greek Church was the original mother of us all; that the Latin Church was her first child; and that through both those Churches we ourselves have our religious existence; through them we have the universal foundations of our creeds and confessions and catechisms: our public worship also; our Christian character and our Christian civilization; and everything indeed that is essential to our salvation.

When we look not so much at our own short history, however brilliant to our own eyes that history may be; nor so much at our own peculiar attainments and possessions as Protestants and as evangelical believers, however precious and inalienable those attainments and possessions may be; but when we look more at the antiquity, and the nobility, and the grandeur, and the stateliness of those other churches as over against the too great provincialism and rusticity and indecorum of speech and action that have often far too much characterized ourselves; when we have humbled ourselves to admit that some other churches have things of no small moment to teach us and to share with us, and things it will greatly enrich us to receive and to assimilate; when we are of a Christian mind enough to admit and even to welcome thoughts and views and feelings like these,—then the day of a reconstructed Christendom will have begun to dawn, at least for ourselves. For then Ephraim shall not any more envy Judah, nor Judah any more vex Ephraim.

Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; lengthen thy cords, and strengthen thy stakes. For thy seed shall inherit the Gentiles, and shall make the desolate cities to be inhabited. Amen; in God's good time it shall be seen.

OUR FELLOWSHIP AND THE TASK*

BY PETER AINSLIE

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One afternoon I climbed the dark stairs of Stirling Castle, that I might stand on its famous balcony, and look out upon what Mary Queen of Scots said was the most beautiful landscape in the world. The rocky eminence, upon which the castle rests, rises abruptly four or five hundred feet out of a level plain of green fields that extend for several miles in every direction, and upon which lie the silvery links of the river Forth. At the base of this great rock is the historic beheading block, and the fields to the west were made famous by the battle of Bannockburn.

Yonder to the southeast, Edinburgh, with its castle, university and great churches, sits in splendor upon the Firth of Forth. Yonder to the east is the North Sea, bearing upon its bosom vessels that carry the flags of all nations. To the southwest, the smoke rises from the vast industrial centers of Glasgow. And yonder, to the northwest, Ben Lomond lifts its snow-crowned head far into the sky, as if it were keeping watch over all Scotland. Over this picture was the arched sky like an overturned bowl of blue, with amber clouds hanging in the west holding the wealth of a sapphire, purple and crimson sunset.

Amid such history, such poetry, such facts, I felt as though I were looking around the world and beyond it. It is so today. I speak your own sentiments when I say that no one who sees and reads and thinks and feels can look out upon this century without being stirred by the world's panoramic vision.

We who wear the name "Christian only" have climbed a hundred rugged steps, and today, standing on God's balcony, we look down the past, and yonder is Jesus moving in that mightiest drama of all time. The cross is still stained with his blood, the tomb of Arimathea lies broken, and the ascension from the Mount of Olives is as fresh as though it were the action of yesterday. Yonder are the apostles telling the story of Jesus and the resurrec-

*This was the President's address, delivered from the chair of the Sixtieth National Convention of the Disciples of Christ at Topeka, Kan., October 14, 1910, and the convention requested its publication.

tion from the dead. Yonder is Paul preaching in Ephesus, Philippi, Athens and Corinth.

Yonder are Polycarp, Papias, Irenæus and hosts of saints witnessing for Jesus. Yonder is Tertullian, saying defiantly to the whole Roman world: "We are of yesterday, yet we have filled your empire, your cities, your islands, your castles, your towns, your assemblies, your very camps, your tribes, your companies, your palaces, your senate. Your forum and your temples alone are left you." Yonder is Augustine vindicating the Christian faith against pagan intrusions, and leading the council in the settling of our New Testament canon.

Yonder is Boniface, preaching the gospel to the painted savages of Germany, and Xavier to the untaught pagans of Asia. Yonder is Hugo de Saint Caro, marking the chapters in our Bible as we now have them, and Thomas a Kempis writing his Imitation of Christ. Yonder are Savonarola and Huss, insisting on the Bible as the surest guide to the knowledge of God, and the ashes from the burned body of the former are thrown into the Arno, and from the latter are strewn on the Rhine. Yonder are Fra Angelico, Raphael and Da Vinci painting pictures of Jesus on canvas and Michelangelo carving the features of Jesus in stone.

Yonder is Luther, nailing the ninety-five theses to the door of the castle church in Wittenberg, and Calvin, a refugee from persecution, writing his "Institutes." Yonder are the Wesleys, calling all believers in Jesus to the life of personal holiness, and the Campbells, pleading for a united church by the return to the New Testament, in name, in ordinances and in life. What a host of saints! Some were called "Nazarenes," others "Christians," still others "Roman Catholics," others "Reformers" and some "Disciples," but, whatever be their names, all these are our brethren. If they were authors, we have their books in our libraries and we quote their sayings; if they were artists, we have their paintings in our homes and admire their achievements; and, whatever may have been their contribution to Christ, we hold them as our brothers. Some of them thought differently from what we think, but they all loved our Lord and sought to reproduce him in their lives. Say what you will, they live because Christ lived in them.

But, standing on God's balcony, we look about us today and yonder are millions in all parts of the world witnessing for Jesus. Some are preaching to the multitudes with a passion like those brothers of the holy past. Others have left home and friends, and are preaching Jesus and the resurrection from the dead to the heathen nations. Here and yonder are hospitals for the sick, asylums for the orphans, homes for the aged and schools for the ignorant. Some

are ministering to the poor and friendless, others are crutches to the lame and stumbling, and thousands are serving in obscure places for the sake of Him whose we are. What a host of saints!

They are called "Presbyterians," "Baptists," "Episcopalians," "Congregationalists," "Lutheran," "Methodists," and "Disciples," but whatever be their names, all these likewise are our brethren, for they show that they have been with Jesus. Some may doubt this fellowship, but I will not, for I feel in my heart the kinship, as I feel within me the love of God.

Still standing on God's balcony, we look into the sacred future, and yonder are vast multitudes of believers out of every tribe and tongue and people and nation. They are servants of Jesus, because our brethren of the past and our brethren of the present served. The currents of fellowship, too frequently unrecognized by us, have so passed from one heart to the other, until all the saints of the past and all the saints of the present and all the saints of the future belong in this blessed circle of the redeemed. Love, fraternity, friendship and brotherhood are passing from dream into fact. Sectarianism is going to its entombment, and a united brotherhood is rising with its undivided message for a lost world, for yonder down the ages is one flock as there is one Shepherd.

There nobility of soul is holding an unbroken fellowship with Christ, and with all who worship before him, for out of the travail of the church, all denominational names and their dependences are lost, and out of the Christ-spirit shall rise for perpetual adornment that name which is above every name and before which every knee shall bow. Far yonder on the rim of the horizon, unnumbered hosts of angels assemble, and the unnumbered hosts of the redeemed of humanity meet and mingle, like where the blue of the sky and the blue of the sea touch, and the line of the sea is lost in the line of the sky. What a host of saints! They both wear His name and reproduce His life. Yonder among them, and yet above them all, is Jesus in his majesty, and the glory of the universe hangs upon the wheels of his advent chariot.

What a vision from God's balcony! Whether we look in the past or around us or into the future, we see our brethren. Then let us remember, as wearers of the name "Christian only," we hold in this period of God's providence the cure for the divided church. Our message, therefore, to the present and to the future is to remove the barriers to brotherhood by a larger loyalty to the personality of Christ. The rightful contribution of the disciples to modern religion is the widening of faith's view, for the best asset in this world is faith in Jesus Christ and love for all who love our Lord.

We hold the deposits of the past; we are the joint creators of the

present; we are debtors to the future. It is the broadest platform in the world. Holding with deep conviction to personal faith in Jesus Christ, and obedience to his commandments, we must hold with equally deep conviction to fellowship with all believers, else we drop to the level of a sect.

Our brethren of other communions are not to us as the Jewish sects were to Christianity. If that were so, our task would be that of conversion; but our religious neighbors, who are serving Christ, are our brethren, and our task is that of fellowship. There are serious barriers to this achievement, but it is in God's program, and it can no more be kept back than the sun can be kept down.

Millions are now anxious for the removal of the barriers, that the whole church may be one, and to that end five propositions have been presented in recent years. The Roman Catholics insist on the repentance of Protestants and their return to the supreme authority in ecclesiastical affairs of the Pope, but this proposition has never been taken seriously any more than the proposition of the liberals, who argue for only the two dogmas of the fatherhood of God and the brotherhood of man. The Episcopalians propose a merger, with the rights of all parties conserved, only all must recognize the claims of the historic episcopate, which likewise necessarily removes their proposition from serious consideration, however sincere the Lambeth Council was in framing it. The Presbyterian and Congregationalists are the leaders in the federation of the churches, which is merely an alliance without disturbing the forms of church polity or doctrine. This last is the best of these propositions, but all of them stop short of the real issue.

About a hundred years ago, some Presbyterians and Baptists purposed to return to Christ by way of the New Testament, in name, in ordinances and in life. These abandoned their human creeds and denominational names and became Christians only, and their proposition to all Christendom is to do likewise, for human creeds and denominational names are the greatest barriers to a united fellowship.

These Christians, who were first called "Disciples of Christ" about a hundred years ago, propose going back to Christ, and Christ alone, for Christianity started neither from theological ideas nor ethical principles, but from the personality of Jesus Christ. To be in possession of its original power, it must go back to fidelity to that personality. There has been no message like this since the church divided, and its practicability is simple and axiomatic. It at once overshadows all other propositions for the union of Christendom, for only in unstinted loyalty to Christ do we find the key to brotherhood. To turn aside to surrender the ordinances on the one hand, or to

narrow the fellowship on the other, is to give a sectarian complexion to an unsectarian message. We have no choice other than fidelity to Christ, into whom we have been baptized, and with whom we were raised up to walk in newness of life, until there shall have been such friendship between him and us that all men shall know that we have been with Jesus. We have among us some of the noblest spirits of this world, brave and true men in the pulpit, and faithful and consecrated members in the pew.

I beg that you will pardon me if I speak too frankly, but these are serious times, and soft words will not suffice. If I mistake not, the Disciples of Christ are facing the most critical period in their history. It is so with all movements. After passing a few decades or a century at most, they drift from their original principles, either into wreckage or crystallization. It was so with every order started in the Roman Catholic Church, and it has likewise been so with every movement in Protestantism. Loyola upstayed a falling church by his genuine piety, but the Jesuits became the curse and shame of Rome. The Lutheran movement crystallized, as have also Methodism and every other Protestant body of any years. The Disciples are passing the way of all others, and I fear that the prow of our ship is too decidedly set toward sectarian harbors, and unless we turn our course in conformity to Thomas Campbell's clarion call we are destined to become one of the most sectarian bodies, as love unused becomes unlove. These conditions must not be smothered over with self-laudatory sentences and self-congratulatory reports, but it behooves us, as students of history and servants of Christ, to face the bare facts and humbly set ourselves to the solution.

In the last twelve months I have traveled more than sixteen thousand miles in the interest of American missions. I have spoken to thousands and have held conferences with hundreds, from which I have learned that, in the opinion of many of our brethren, not more than a tenth, or at most 25 per cent of our membership, know anything at all about what the mission of the Disciples is. They may know that the New Testament baptism is by immersion; but, if that is all, they might as well be Baptists. They may know that the churches of Christ have elders and deacons; but, if that is all, they might as well be Presbyterians. They may know that the New Testament government is congregational; but, if that is all, they might as well be Congregationalists.

I do not speak as a partisan, but it must be recognized as axiomatically true that where there is division and discord, it is wisest to refer the whole matter to a supreme authority. It is so today. The church of Christ is divided into many unaffiliated bodies, and the greatest call of Christendom is back to Christ by the way of the New Testament, in name, in ordinances and in life.

However thoroughly one may be educated in literature and science, if he does not understand the mission of the Disciples, he is counted among the ignorant in our membership, and intelligence among us is that vision and heart that sees and believes that the absolute leadership of Jesus Christ is necessary for a united church and a redeemed world. If it be true that only 10 to 15 per cent of our membership—and most of the opinions center around these figures—if it be true that these figures represent the intelligence among us, it is impossible to fulfill our mission, unless some definite plan be established whereby the 90 or 85 per cent of our membership shall be educated into the responsibility of the sacred commission, which we hold as Christians only.

I do not know but that the problem of ourselves at this period is quite as urgent to us, at least, as the problem of the divided church. Do not misunderstand me, for I am not advocating the study of a catechism. Far be it from me! But I insist on a systematic and devotional study of the Scriptures, until every Disciple shall recognize the personal leadership of Jesus in his life, and shall intelligently practice the principles of Jesus, both as to himself and to those about him; that every home shall have a family altar, and that religion shall be lifted out of the pale of dogma and be made the life of mankind.

Never has there been more activity in the history of Christianity than now. The Laymen's Missionary Movement has swept through the whole church with a wonderful enthusiasm, bringing to the front more than ever the necessity of a united church, until the leaders of all the missionary forces have been brought to plead for the union of Christendom. These leaders are speaking with no uncertain sound, and the religious bodies with which they are identified are making large contributions of money and launching plans for a closer and more cordial fellowship of believers.

It is an auspicious time, and it is a pertinent question to ask ourselves, as Disciples of Christ, what are we doing for the solution of this problem? And the answer is that our contribution to the union of Christendom is speaking faithfully regarding it from our pulpits, where it is heard only by our own people, and the inactive members of other churches and persons of the world, and by writing of it in our papers, which are subscribed for largely by our own people. I beg that you will pardon me, but you know that this is not enough, and, unless we do more, especially in this period, the Christian world will have a right to doubt our sincerity.

They know little of us and our mission, and it is largely, if not entirely, our fault. I doubt if there is another religious body of

the same numerical strength in the history of the world that is so little known as the Disciples of Christ, and, considering the commission that we hold, there is no other religious body that ought to be better known. I question whether this contentment to be so little known, and this indifference to making world-wide this proposition for the union of Christendom, is not grave disloyalty to Christ. If this proposition is not of God, it ought to be abandoned; if it is of God, it ought to call for an unparalleled enthusiasm on the part of every Disciple of Christ, until all Christendom shall hear, in kindest words, that back to Christ, in name, in ordinances and in life, is the only cure for the scandalous division in the house of God.

The Episcopalians have incorporated the Christian Unity Foundation, with the purpose of promoting Christian union at home and throughout the world, until the various Christian bodies are knit together in one organic life. Such is the aim expressed in their charter, and we rejoice in their splendid vision; and fifty years hence the Disciples of Christ will look back on this convention as one of the most eventful in our illustrious history, because at this convention a definite program has been launched. This council which has been formed should be as important among us as the Foreign Christian Missionary Society, or the Christian Woman's Board of Missions, or the American Christian Missionary Society, or any of our colleges.

This council should put out a magazine, not as a propaganda, but as a clearing-house of thought on Christian union. As we exercise the right to think, we must grant that right to others, for, until we have stood on their level, we cannot lift them out of denominational names and human creeds. Open wide its pages to all who have convictions on Christian union, and let them speak without criticism through its pages to their brothers, who are thinking with them on the necessity of a united church, and make it the exchange of every paper in the English-speaking world. Send it both to Disciples and certain other disciples, if you please, for there are ripe souls in all communions, who would gladly receive this as a benediction of peace, and the instincts of a united church would burn more deeply within us. Besides all this, who knows whether the last word on Christian union has been spoken? So far, our proposition is in advance of all others, but maybe another voice shall melt the last wall of sectarianism, as the voice of the Campbells marked the beginning of its decay.

Such a council should receive an endowment as large as that of a college, and all the churches should have a part in the contribution, for the union of Christendom is of first importance, and the necessity is laid more upon us for such a service than upon any other religious body, for to this end did we become Christians only. The Protestant

world needs it, and it is riper now than at any other time in its history, and we ourselves need it for our own salvation. Others may see another way out of our danger, but to me the broader field of fellowship is pre-eminent over all other policies, for out of a friendly conference we would find a common basis, and the leadership of Jesus would make us forget all our unbrotherliness and leave behind all sectarian barriers.

In common with all other Christians, we are under obligations to preach the gospel of Jesus Christ. If it is not belittling the Disciples to say so, it appears that they are adapted more to America than any other people. The Roman Catholic Church is monarchical in government, and, consequently, it is best suited in those countries where there are monarchical governments. Those Protestant bodies with human creeds are best suited to those countries where a limited monarchy or the government by the aristocracy prevails, but here, in the heart of this greatest government of democracy on the globe, has been established the most democratic religious movement in the world. I do not believe that it was an accident that the Disciples of Christ were planted in the heart of this republic, but I believe that it will be a calamity to them if they do not rise to the occasion.

There are thousands of fields in America unoccupied by any people, and the divided church is making a lame effort at Christianizing the American continent, while Jesus still prays, "Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are. . . . Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us; that the world may believe that thou didst send me." The oneness of believers is essential to the saving of both America and the world. On the establishing of this republic, two-thirds of its population were identified with Protestant or Roman Catholic churches, but, after more than a century and a quarter, only one-third are now so classified, and the two-thirds are unidentified with any church. There are hundreds of thousands in our great American cities without God and without hope, and of our States, in Colorado alone there are 130 towns, ranging from 160 to 1,000 in population, with no Protestant church of any kind, and 100 of these without a Roman Catholic church.

It is no accident that the foreigners are coming here in great numbers, both from across the Atlantic and from across the Pacific. God is directing these streams of immigration, and all the laws in America can not shut down the gates. Come they will and come they must. They are swinging away from their national religions, and whether they were Roman Catholic or pagans in their home land, the

natural swing of the pendulum in this land is toward atheism or towards the extreme of Protestantism. This is our opportunity. No church in proximity to a foreign settlement has a right to claim the name of Christ, and take an offering for Foreign Missions, unless it is willing to use, as far as possible, the opportunity that Christ has given for the evangelization of the foreigner at our doors. It is a shame on American Christianity that Protestant churches in our great cities are moving away from the foreign populations, whom God is sending by thousands up to the very doors of Protestant churches, while the church officials are holding a council inside the building to devise some plan by which to get away from the God-sent throng. Well might the Jewish member of the French Assembly ask, "Has the church accepted Christianity?"

We are accustomed to speak of preaching the whole gospel when it includes faith, repentance and baptism—and I would not lessen the place of these—but the divine exhortation is, having conformed to the doctrine of the first principles of Christ, let us press on unto perfection. The whole gospel is not alone faith, repentance and baptism, but love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control. We have established among ourselves a conscience on faith, repentance and baptism—and I am not ashamed of it—but the time is at hand when we must likewise establish, throughout our whole brotherhood, equally as deep a conscience on the fruit of the Spirit. The spiritual necessities of our time demand God in all our being, and at the same time these spiritual necessities proclaim God.

As wearers of the name "Christian only," we are bound, by all the sufferings of Christ and the hope of the resurrection, to a vital brotherhood among ourselves, yet the last decade has witnessed the culmination of a division among us on missionary society methods, which is as absurd a cause for division as the wearing of buttons, instead of hooks and eyes, among the Anabaptists in the seventeenth century, which caused to rise a "Button Party" and a "Hook-and-Eye Party," that lasted for generations. The fever on these little matters is too contagious. If the missionary methods do not just suit us (and I say this for those who are regular contributors and then stop because the officials of the society do something they do not like), let us remember that the missionaries on the field are the representatives of Christ to the unsaved. They must not suffer because of our folly, but we are honored in being allowed to contribute to their support. Such persons may take their spite out on anything they please, if they please to do that way, but never on the men and women who have left home and friends to go to the unsaved to tell of Jesus and the resurrection from the dead.

While the union sentiment is so prevalent among all Christians, we must see that it is the pre-eminent sentiment among ourselves. It is not an uncommon thing to hear it said among us, "I am a Standard man," or "I am an Evangelist man," or "I am a Century man," as it was said years ago, "I am of Paul," and "I am of Apollos," and "I of Cephas." We ought to be ashamed to line up in any such fashion, for it betrays as much carnality now as it did in the days of the Corinthians. For my part, I would as soon wear a denominational name among my religious neighbors as to wear a class name among my own people. I read these three papers every week, and I know of no reason why I should not continue to do so, but I belong to none of them, other than that I am a part of all my brethren. Instead of so much faultfinding, let us stand up in the gateway of this new century and pray for the editors of all our papers, for more things are wrought by prayer than the soul has dreamed of.

I hear a thousand voices from around the world crying against war—some of the voices are Christians, some pagans, some infidels; but I have heard no loud voice from among the Disciples, and yet logically, we ought to have been among the loudest voices for international disarmament and universal peace. I will not take up arms against my brother, for I carry in my bosom, as you do in yours, a greater power for the solution of national and international problems than the combined armies of all the world. As wearers of the name "Christian only," hostility to war should be as deeply rooted in our conscience as it is in the conscience of our Quaker brethren, and especially at this time, since the fever of war is burning in the homes of certain European and Asiatic nations.

I hope the time will come when the Disciples of Christ, as a body—not by resolution, but because of conscience—will decline their quota in the chaplaincy of the United States Army and the United States Navy. The church is not to be partisan, but to think and act as though parties did not exist, for it is of little matter whether political parties are pleased or offended by any action taken by the church of God. Christ is supreme, and the spirit and genius of his religion are opposed to war.

No people should be more zealous for the observance of the Lord's Day than those who wear the name "Christian only." The bloody cross and the broken tomb have mysteriously met in the Lord's Supper, which we observe on that day. I regret to say that there is a strong tendency among the Disciples to shorten the observance of the Supper, and among Christians generally to shorten the holiness of the Lord's Day. I would that all our churches might lengthen the period of the Supper—God knows we need it!—and cut out some of those superfluous numbers in the morning program. I would that all

American Christianity might let the holiness of the Lord's Day rather overflow into the other days instead of limiting it. It is a recognized fact that the shortening or desecrating of the sacred day of any religion is the indication of decay.

As wearers of the name "Christian only," we are pledged to the protection of the home, and consequently we must be unfriendly to the wholesale American divorce practice, which is becoming the scourge of the nation. Divorce is increasing three times faster than the population, and America is out-ranked in this shame by only two nations in the world—Algeria, which is under the blight of Mohammedanism, and Japan, which is under the blight of paganism. When the state breaks the marriage covenant, let the magistrate of the state perform the marriage of those who have been divorced, and let all ministers of Christ remember that it was he who said: "Who-soever shall put away his wife and marry another, committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery."

By virtue of our allegiance to Christ, we are the sworn enemies of the saloon. There is no place for compromise in the liquor traffic. Its revenue to the state is the profit of a contract that belongs by the side of that of Eve and Judas. This tragedy of civilization must be cast out if our civilization is to survive, and he who cares so little for his brother as to care most for his so-called "personal liberty" has not yet broken all his ties with sin.

These worms of crime and those akin to them are eating at the roots of the tree of our present-day civilization, and only a deepening conscience in Christian ethics and a definite practicing of personal holiness can save our civilization from increasing blots. It is not enough to merely wear the name "Christian," for nothing will suffice for these times other than reproducing the Christ-life, until faith in Jesus shall absolutely triumph over faith in dogma, for "there is nothing in the sphere of feeling so distinct, and, at the same time, so profound, as the response within us to a personified holiness."

Surely great issues are before us—this mighty nation and its message to the world, this mightier gospel and the prophecies of its triumph, and this golden day of opportunity and its service. We can not turn aside for minor issues. A united church and a redeemed continent are issues so overwhelming as to furnish themes for hundreds of sermons in the pulpit, absorbing conversations in the home and on the street, and numberless articles for our religious journals. It must not be forgotten that truth is the only merit that gives worth and dignity to a message. With the open Bible—not parts of it, but all of it—and with the indwelling of the Holy Spirit—

by whom we have been anointed for service and by whom we have been sealed unto the day of redemption—we shall be equipped for the task.

These times demand men of education. Both brain and heart are made to be developed. The schools can do only a part of educating. They give to the student the tools by which he lays the foundation for a structure upon which he climbs to its wide-visioned heights. Too many men drop their tools on the college steps and go stumbling into life, finding fault because their education is not appreciated. The fact is, the man is not educated. He has the tools, but they have rusted from disuse. It is not education to know the roots of words and the solution of geometrical problems, but, as Nicholas Murray Butler says, "Education is a gradual adjustment to the spiritual possession of the race" and "its purpose is," said Herbert Spencer, "to prepare us for complete living." Away with that barbarous interrogation, "What has the young man learned?" But I ask the question of civilization, "What has the young man become?" Our young men for the ministry should have the best educational equipment that they may become the best servants possible to the Lord Almighty. After their college days, they should seek to make life the schoolroom for their real education, as well as real service. Every college should teach their ministerial students not only how to make a sermon according to the rules of homiletics, but how to write a readable article for the secular press, for there is as much art in the one as in the other, and the neglect of the former, especially by the Disciples, is another instance of our failure to use God-given opportunities, for both the pulpit and the press are mighty avenues for God, and his ministry should seek to be skilled in the use of both.

A radical defect in the training of our modern ministry in all churches is not teaching young men the secrets of holiness and the power of prayer. The disciples did not ask Jesus to teach them how to preach, but how to pray. I do not mean literary instruction, I do not mean the lessons of the classroom, but I mean a man in touch with God ought to lead young men, out of his own experience, into the experience of the consciousness of God, the fellowship of Christ and the blessedness of prayer, until the young man is able to say, out of his own experience and conviction, "I know whom I believe." That is the ministry this world is waiting for, and until that ministry comes, the nations will not be brought to the foot of the cross.

All this is preliminary to the first and chief purpose of our existence as disciples of Jesus Christ. Fellowship with the good, union with all believers, faithfully practicing Christian ethics—these are but the beginnings, for the task over all is working together with God to make ourselves like Jesus. Our confession meant this, and

if such was not our conception of baptism, our baptism has become unbaptism.

The altar of Calvary was for Him, but the altar of the living sacrifice is for us. By the Holy Spirit, He died for us, and by the Holy Spirit we put to death the doings of our bodies that we may live for Him. Of all investments the safest are our ventures of faith. There is only one way to the heights, and that is by the way of holiness. Theories of them may be beautiful, but he only knows them who treads them. "All things," said Coleridge, "strive to ascend, and ascend by striving." The vision longs for the summit, and in the depths of us are hidden qualities, treasures of concealed power, that are made for the higher atmosphere of the mountain-top, intimating that that of which we are not yet is the greatest part of us. The kingdom is coming. God is in us, lifting us out of our sins, lengthening our vision, deepening our longing and consecrating all our being to his glory.

"A fire-mist and a planet,
A crystal and a cell;
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and of beauty
And a face turned from the clod—
Some call it evolution,
And others call it God.

"A haze on the far horizon,
The infinite tender sky,
The ripe, rich fruits of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the goldenrod—
Some of us call it autumn,
And others call it God.

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it longing,
And others call it God.

"A picket frozen on duty;
A mother starved for her brood;
Socrates drinking the hemlock;
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it consecration,
And others call it God."

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No. 1. July, 1911. LOS ANGELES CHRISTIAN UNION CONFERENCE ADDRESSES—CHURCH UNITY. By Joseph H. Johnson, D. D., Bishop Los Angeles Diocese of the Episcopal Church. An appeal for charity, liberty, self-examination and confidence in each other. **THE MESSAGE OF THE WORLD'S MISSIONARY CONFERENCE.** By Hugh K. Walker, D. D., Minister Immanuel Presbyterian Church, showing that at the Edinburgh Convention of 1910 the one great ideal of a united Christendom dominated the messages from the thirty different nationalities representing as many creeds. **THE NEW TESTAMENT CHURCH.** By Rev. A. C. Smither, Minister First Church, Los Angeles, giving an account of the founding of the church upon Jesus Christ and urging His authority as expressed in the Scriptures as final in all matters of controversy.

No. 2. October, 1911. WORK OF THE COMMISSION OF THE DISCIPLES OF CHRIST. By Peter Ainslie, D. D., President of the Commission of the Disciples. A brief account of the organization of the Commission on Christian Union at Topeka, October, 1910, and the work it has done up to October, 1911. **CHRIST, NOT DOCTRINE, THE ONLY BASIS OF CHRISTIAN UNION.** By W. C. Bitting, D. D., Minister Second Baptist Church, St. Louis, Mo. Emphasizing unity upon the person of Jesus Christ, rather than unity upon a system of theology or even the interpretation of the Bible. **A LITTLE CATECHISM FOR CHRISTIANS.** By Amos R. Wells, Editor "The Christian Endeavor World," Boston. Being fifteen questions and answers on the evils of denominationalism. **AN OPEN LETTER TO THE CHRISTIAN WORLD.** By J. H. Garrison, LL. D., Editor "The Christian-Evangelist," St. Louis, Mo., which sets forth the message of the Disciples of Christ for a united church, with the Scriptures, especially the New Testament, as the rule for faith and practice.

No. 3. January, 1912. CHURCH UNITY: A PLEA FROM THE MISSION FIELD. By J. Campbell Gibson, D. D. An address delivered from the chair of the Synod of the Presbyterian Church of England, May 3, 1909, showing that the victories won on the mission fields have not been won in the name of denominations, but in the name of Christ, that the abolition of creeds is a growing necessity and that frankness, courtesy and brotherly fellowship must take precedence in the path for church unity. **THE FINAL BASIS OF RECONCILIATION: A STUDY IN THE POSSIBILITIES OF THE UNITY OF THE SPIRIT.** By Oliver Huckel, D. D., Minister Associate Congregational Church, Baltimore, Md. An address delivered at Edinburgh, July 3, 1908, giving a vision of final possibilities of the uniting of the Protestant and Roman branches of the church, and the one vital means of its accomplishment. **AN APPEAL TO CHRISTENDOM FOR THE UNION OF ITS FORCES.** By W. T. Moore, LL. D., formerly Editor of "The Christian Commonwealth," London, Eng., which shows Protestantism to be an evolution out of apostacy towards a larger loyalty to Christ and that the call of the Disciples of Christ is to center all leadership in Him, so that the reign of love may have the right of way.

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JULY, 1912

NUMBER 5

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Issued Quarterly by the Commission on Christian Union of the
Disciples of Christ.

SAMPLE COPIES FREE—BY THE YEAR 25 CENTS—PER 100 COPIES \$3.00

CHRISTIAN BOARD OF PUBLICATION,
2712 Pine Street, St. Louis, Mo.

COMMISSION ON CHRISTIAN UNION,
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A Prayer

WE confess unto Thee, O God, how weak we are in ourselves, how powerless to do the work of life, how prone to selfishness and sin. We beseech Thee to grant us strength, the strength of Thy Spirit, the power of Thy Christ, wherein we can do all things. Enable us thus to repress every selfish propensity, every willful purpose, every unkind feeling, every thought and word and deed of anger and impatience, and to cherish perfect love, constant kindness, to think pure thoughts, to speak gentle words; to do helpful and generous deeds. Raise our minds to the contemplation of Thy beloved Son, that, seeing His divine beauty, we may be drawn near unto Him, and changed into His image, and empowered to bring every thought into obedience to Christ, into harmony with His Spirit and His immortal life.—Amen.

Thomas T. Stone.

THE BREAKING DOWN OF BARRIERS.

It is becoming more and more evident to all believers that the union of Christendom is not only in the program of God, but is a necessity for the conquest of the world. There are few of the leaders in any of the communions that dissent from this position and among the masses there are hosts of believers who boldly affirm it. Fifty years ago and even twenty-five years ago, it was an exception to hear a minister in any of the communions advocate Christian union. To most believers everywhere it was a chimerical dream, but it is not so today, for now to the majority of believers, division is both impractical and sinful. It is seen as never before that the whole weight of the Scriptures is against strife, faction and division among brethren. It cannot be justified. The apostle affirmed that those who perpetuate it are "carnal." Strife, faction and division in a single communion as well as in the church at large are opposed to the spirit and genius of Christianity.

The Disciples of Christ, who had their origin in the desire for a united church, and the Episcopalians have been pioneers in this sacred cause. Like all pioneer service, they have frequently been misunderstood and misrepresented and have sometimes had among themselves statements made that narrowed their positions and unintentionally misrepresented the spirit of their desires. Because of their earnest and continued advocacy of Christian union beyond that of other Protestant communions, they both have been severely criticized and charged with seeking union only by all others joining them. Of course that is an easy way to reject their appeals, but it is not a satisfactory answer. Both of these communions have spoken with such clearness and sincerity in this matter that the thoughtful are not inclined any longer to lay such an ungracious charge at the door of either communion.

In recent years, voices for a united church have been heard in every communion. Millions in all parts of the world are today anxiously and sincerely seeking the way for the real brotherhood of believers. The last twelve months alone have witnessed numerous conferences in all parts of the world in which have sat Episcopalians, Presbyterians, Lutherans, Congregationalists, Baptists, Methodists, Disciples of Christ and others, talking with perfect frankness to each other and sincerely seeking the adjustment of the divided Church to the desire of Christ.

It is no easy task. Tremendous problems face every move. If it were simply the getting together of a special group of open-minded

men of the various communions, that would be easy, but that is not the problem. Many of these men are already together and are ready for action, but so few in the various communions are prepared to stand with them that their action in many instances would widen the breaches. We must not move by violence, for it was that spirit that brought division. Union must come by evolution. We are not dealing with sinners. We are dealing with Christians, men and women who represent the flower of the human race. To bring these Christians together into a real brotherhood is the vital issue of this day.

First there must be an atmosphere created, in which sincerity, frankness, desire, prayer, forbearance and love predominate. This is being done now. Conferences, irenic discussions on the platform and in the press, the practice of comity and amity among believers and local congregations, whole hearted co-operation in civic righteousness and social settlement work and union prayer services where Methodists and Episcopalians, Presbyterians and Baptists, Congregationalists and Disciples of Christ pray for each other—these are some of the forces that go to create the atmosphere and make the difficult way more easily traversed in the accomplishment of Christian Union. This cannot be done in a day. It will take years to break down prejudice and establish forbearance and remove love out of ecclesiastical definitions into the living conduct of human beings, but it is in process of being accomplished and the exasperated protests of sectarians cannot stay its advance.

All communions have their traditions and these are sacred heirlooms. Out of these traditions have come both honorable convictions and dishonorable prejudices. These cannot be thrust aside by the wave of the hand. They are deeply rooted. They require time and patience in their treatment. There is no one of the communions but quotes most freely in their books and especially in their periodicals the Scriptural interpretations and the general teachings of their forbears. It is a condition from which it is most difficult to escape, whatever may be our desires, but, with the coming of a larger freedom and a desire for a wider brotherhood, closer affiliations on the part of all believers will be made to the Scriptural standard.

Our Protestant infallibility has been our scandal, for it has perpetuated division. In many instances, it has been as arrogant as Papal infallibility and perhaps less excusable when that infallibility has been set up as a test of fellowship, for in the case of the Roman Catholic Church it was an attempt to hold its declining prestige, but with Protestants it has too frequently been used to build up certain tenets which belong as much to other Christians as to those who are especially advocating them. Every one of the one hundred and eighty-six Protestant communions are absolutely and eternally right in their own eyes and the remaining one hundred and eighty-five are essentially wrong. With the growth of common intelligence and a

wider reading of the Scriptures, this absurdity is becoming more evident and when repentance before God has been substituted for Protestant infallibility, the day for the union of Protestant communions will be at hand and let me humbly say that it will be found on that day that no one of us will be able to cast stones at the other, for we have all sinned in either doctrinal practices or spiritual discourtesy and one is as improper as the other. The common boastings of our communions is both vulgar and unspiritual. "He that glorieth, let him glory in the Lord."

Christ must be supreme and He is now rising above our broken barriers to that supremacy that shall give to Him both the conquest of ourselves and the conquest of the world. Isaiah declared, "He will not fail nor be discouraged, till He have set justice in the earth."

Peter Ainslie.

NOT SAMENESS, BUT UNITY.

BY NEWELL DWIGHT HILLIS,

Minister Plymouth Congregational Church, Brooklyn, N. Y.

More than one thousand years stand between Augustine's City of God and the day when Martin Luther nailed the theses to the door of the church in Wittenberg. During these eleven centuries there were but two denominations, the Greek Church and the Roman Catholic Church. Down to the last detail the Roman Church was the counterpart in terms ecclesiastical of the Roman Empire in terms political. Over against the palaces of the emperor stood the palace of the Pope. Over against the college of consuls stood the college of cardinals. Over against the proconsul, ruling a province, stood an archbishop ruling the churches of that same province, while the bishop of each city answered to the governor. From his central throne the emperor sent forth along the vibrating lines of politics his lightest wish, knowing that the emperor could do no wrong. And finally the emperor of the church, the Pope, sent out along ecclesiastical lines his spiritual will, feeling that the Pope's judgment was infallible, and that he also was beyond error. But, early in the sixteenth century, came the Renaissance, like a beautiful summer, making new arts, new literature, new politics, to come into being. Italy had lost the Greek and Latin authors. The common people could not read nor write, and for hundreds of years a black shadow had rested upon the face of the sun. When the Saracens captured Constantinople in 1451, the scholars fled to Florence, carrying their precious rolls with them. One day the traveler gathered a group about him, and read the story of the fickle Helen and the faithful Penelope, the story of Aeneas and the orations of Cicero.

An Awakening World.

Suddenly Italy awakened from her slumber. In March but a few minutes stand between the darkness and the rising sun: when summer comes, every root and seed wakens, and in the vernal atmosphere of the Renaissance painting awakened, sculpture sprang into being, architecture was reborn, poetry entered upon a second career. The circles of learning widened daily, until one wave touched Wittenberg and the mind of Martin Luther. The German Reformation was the Renaissance of conscience, as the Italian Renaissance was the German reformation in morals. Then came Calvin and Zwingli

to awaken Switzerland and Cranmer to arouse England, and John Knox appeared for a new Scotland. Wherever a man of genius appeared, he became the center of a movement, crystalized into a denomination. The stronger the man the more widespread the movement, and the very number of the denominations argued the vigor of the new religious impulse. Scientists tell us that at first there were a few vegetable germs, but slowly these grew diverse and rich, until there were thousands of grasses and shrubs, thousands of grains and fruits, with fruits arctic and fruits tropic. Each new order of flower and fruit argued the richness of the soil, and the warmth of the atmosphere. Not otherwise was it with the denominations. The more widely genius was diffused, and the stronger the nature (as in the case of Zinzendorf, founding the Moravian Church, and Wesley the Methodist Church, and the Puritans the Congregational Church, and the Scotchmen the Presbyterian Church) the more powerful the spiritual impulse with which God endowed these men. A world with nothing but green grasses in it would be a good world for herds and flocks, but a poor world for men. There must be innumerable grains and roots and vegetables to support men and cities. And so the original autocratic form of government in the Greek Church, and the Roman Church began to differentiate, until we have 130 different denominational groups in this republic of one hundred millions. The field wherein wave 120 different kinds of flowers and fruits must represent rich soil and a propitious sky.

A World-Movement Toward Unity.

One of the laws of society is the law of circularity, with the waxing and the waning of the seasons, and the ebb and the flow of the tides. For four hundred years society has been working toward individualism, the emancipation from fetters, until at last the individual stands forth without a single rope upon his wrists. Now comes the movement toward co-operation on the part of free men. It could not be otherwise. Being inevitable, the movement toward church unity is also universal. In Scotland free men in things of religion are uniting their freedom, and instead of the twelve Presbyterian churches, once called the "Split P's," we now have the United Church of Scotland. Our sister country, Canada, is also doing pioneer work along this line, and is slowly preparing to unite the theological seminaries of the Congregational, Presbyterian and Baptist Churches. In hundreds of new towns, now building in the Northwest, one church is appointed to the village, and the members of the other two churches are expected to unite with that one. More striking still the movement in our republic. First came the union of the Presbyterian and the Cumberland Presbyterian Church. Now comes the plan for the union of the Presby-

terian Church North and the Presbyterian Church South, with proposals of a similar union of the two Methodist Churches, long separated by Mason and Dixon's line. The German and Dutch churches, also, representing some ten different groups, will, it is believed, within the near future consummate their plans for unity. This summer there is to be a meeting of the representatives of some of the great denominations. Hitherto the churches have crystallized about external ordinances, like the laying on of hands by the bishop, which is the basis of the historic episcopacy, with much water like the Baptists, or little water like the Presbyterians, or no water like the Quakers. In politics, there is the government by the one, autocracy—Russia—government by the few, a limited monarchy—England—government by the many, a representative democracy—America; and finally a pure democracy, where every man is his own representative or his own senator, the Canton of Lecerne, or the ancient Athens. Translate Russia's autocracy into ecclesiasticism, and you have the Roman Catholic Church. Translate England's limited monarchy into government, and you have the Church of England, with bishops and archbishops. Translate our representative government into church life, and you have Presbyterianism with its ruling elders and moderators. Translate Switzerland's or Athens' pure democracy into church government, and you have Congregationalism, or Paul's statement that every man shall give an account of himself to God—pure, naked independence—absolute individual liberty, without the feather's weight of power imposed by an elder or a bishop or a cardinal. In temperament men differ. Some men, like Cardinal Newman, want an infallible church, to relieve them from responsibility by determining the standard. Some men are naturally aristocratic, and they like class distinctions, both political and ecclesiastical, but one star differeth from another star in glory. The denominations divide honors. Each temperament must choose its own church government, only let every man be fully persuaded in his own mind. Wheat is divinely grown, but ploughs are of human invention, and some ploughs were made by John Calvin and John Wesley, some by John Knox and Jonathan Edwards, but let each man be sure that his hand fits the handle before he begins to dig as a husbandman in God's vineyard, where the fruits of the spirit are grown.

All the churches are through trains to heaven, but some trains carry more baggage than others, and there is a great difference in the amount of gold lace worn by conductors, and some trains are work trains and some are sleepers, on this celestial railroad.

The Movement to Conserve Wasted Energies Tends Toward Church Unity.

I. The movement toward church unity has been strengthened by the discussion over the conservation of our national resources. For one hundred years society has gone heedlessly on, destroying the treasures committed to its charge. In their folly, men have wasted two-thirds of all the forests and one-half of the coal. One-third of the gold and silver have gone to the slag heap. Ruined, too, the farms of New England, and badly injured the soil of the Middle West. Suddenly the national conscience is awakened. Our generation realizes that it owes a debt to children as yet unborn. Men are talking about the conservation of the forests, of the coal and iron, of the soil and the water. A new era is opening up for our country. Suddenly this movement for the saving of wastes has affected the churches. The ordinary village of three thousand people has ten churches, and tries to support ten buildings, with ten ministers and ten choirs, and ten sets of officers, and ten heating plants. But in any town of three thousand people there must be one thousand who are little children, invalids or aged persons, and at no time can more than one thousand go to church in the morning, and the second thousand is free for the afternoon or the evening. Now business men are rebelling against the dissipation of energy. Why not one church, with one preacher, who has salary enough to buy books, and purchase a mental equipment through study and travel, with another pastor interested in social reform and public service? Why not have one splendid building, which should be the center of education, moral instruction, music and worship on the Sabbath day? This would free eight men for the other professions, and end the expense of nine buildings that were unnecessary. The new difficulties of preaching render this change absolutely necessary. The presence of one university bred man in a pew makes it necessary that the preacher should be a university bred man, and creates standards new and difficult. Church unity would mean money enough for a building that would command the admiration of the community, while one or two ministers in a town of three thousand people would give the ministry a position that would command the self-sacrifice of the brightest men in the university. The time has come when only the young man of spiritual genius, flawless physical health, and the widest culture should enter the ministry. There is no profession today so exacting and exhausting. No man ought to enter the ministry today who can be happy outside of it. If God and his fathers have called him to the ministry to speak, and he is miserable until he does it, and then God calls the congregation to hear him (which is the other half of the call), it is the happiest and the most useful of the professions, and thrice

fortunate the youth who can attain thereto! In the interest of the saving of wastes, the business men in thousands of villages in this country are moving toward a union church on evangelical lines. And where the ministers and the denominational leaders will not consent these business men are withdrawing attendance and support, in the fixed determination to starve out the unnecessary churches and compel unity. This determination is another of the hopeful signs of the times. In finance, in manufacturing, in railway life, in education, everywhere, men are getting together in the interest of economy and efficiency, and finally in the development in morals and the Christian life of the community.

The Public and High Schools as Incitements to Christian Unity.

II. The public schools and the high schools of the republic have unexpectedly created a sentiment in favor of Christian unity. The time was when it was a problem whether the republic could assimilate millions of foreigners, and produce a solid and compact nation. An English traveler and philosopher once said that America would never become a race, but would remain a civilization. But the public schools have become the national stomach for digesting foreigners and assimilating opposing tendencies. In the center of each little city stands a union high school building and a union public school. These buildings represent the climax of architecture for the community, just as the Parthenon once represented Greece. Just as the cathedral is the typical building of Italy and the university hall and library the typical building of England. For five days the sons and daughters of different denominations mingle in the same school room, pursue the same studies and read the same great authors. Ethics are not denominational. The multiplication table is neither Protestant nor Catholic. The axioms of Euclid belong neither to the Jew nor to the Gentile, and the Ten Commandments are universal and eternal. During the week, after years of study, the young people of the community come to graduation day, appreciating one another's strength and weakness. When Sunday morning comes these children rebel against the sudden division into little denominational camps, of the very youth that were united in intellectual culture during the week. Children and young people leave the school to say, Why cannot we get together, sing together, pray together and worship together on Sunday? There is one God and Father, of us all. There is one law, the law of love; there is one creed, the need of forgiveness of sin; there is one redemptive hope; there is one life immortal. In the South, where there are few Hebrews, the inevitable result of the public school system is that the occasional and few Hebrew families often intermarry with Southern families and officer Southern churches. Others there are who maintain their separa-

tion and exalt the Hebrew religion, and are among the most useful and noble servants of the public good in their communities. When the education of five week-days has tended to pull together all the children and youth of the community, it becomes increasingly hard for the sectary to pull these friends apart on Sunday. The simple fact is that our children are growing tall so rapidly that the denominationalist cannot keep up with them in building the fences of separation. The higher he piles his denominational rails the more they make love to one another between the pickets of the fence!—which makes pretty nearly an ideal condition! God is blessing the fields so richly with sun and rain that the wheat and corn have climbed so high that all the barriers have disappeared from sight.

Science Works Toward Church Unity.

III. The tendency of modern science also is to emphasize the principle of unity. In geology the earth is one earth, for when you drain off the Atlantic Ocean, the strata in the Laurentian range answer exactly to the strata in the mountains of England. In astronomy, if one planet moves around the sun, all planets move around the sun. In chemistry, if there are fifty-odd elements in our earth, there are the same elements in Jupiter and Sirius, for the matter stuff of all stars and suns came from the same central fire mist. In physiology, if the heart is a pump for the white man it is a pump for the red man and the black man. But in order to get the solid planet the countries must be united. Therefore God has distributed His gifts, giving silk to Japan and tea to China and indigo to India and coffee to Brazil and cotton to the South and wheat to the North. And the same God makes us mutually dependent upon one another. London is always within two weeks of starvation. New York is always dependent upon the tropics for sugar and coffee and rice. The Italians have art, the Swiss have liberty, the Germans have philosophy, the French literature, the English have colonization and the Americans have invention and tools and democracy. In Julius Caesar's day emperors supposed the way to build up Rome was to pull down Carthage, and later to strip Ephesus and finally to peel the villages of France. But at length the time came when Rome wakened up to discover that having turned foreign cities into heaps and ruins they had no one with whom to trade and exchange goods, and Rome herself went to decay and desolation. Under the influence of that theory the nations robbed Athens of all her marbles, just as later on Turkey robbed Armenia of her wealth. But now society has learned that one country is impoverished when her competitor is injured. No mistake in economics can be greater than to suppose that Germany will increase

as France decreases. The more Canada increases the more she can buy from our republic. Whatever injures Mexico impoverishes us. Cities wax together or together they wane and die. The solidarity of society and of civilization is fully established. It is the unity of all the twigs in a single tree that gives us fruit. It is the unity of many rooms and diverse that gives a mansion.

Beauty of the Body.

It is the union of many members and orders, with separate functions, that gives the beauty and dignity of the human body, and it is the unity of all the churches with all the denominations and all the forms of government and all the creeds, and all the ordinances, that gives the ideal society and civilization. Let people be in every denomination, in every creed, in every litany, only let us have harmony and mutual respect and love. Some men want sameness. Just as if you could have a mansion by uniting twenty kitchens! A mansion means a kitchen, a store room, halls for reception, parlors for hospitality, library for culture, sleeping rooms for friendship, gallery for pictures, quiet rooms for solitude and meditation, and uniting all the difference through architectural harmony, you have a mansion instead of a hut. Some people think they would have Christian unity by making every church have the same spire, by making every minister wear the same kind of a coat collar, by making all the people say the same prayer and sing the same hymn, in the same minute, in the same posture. Viewed as a cracker factory, the scheme is highly successful, for each cracker has the same number of holes punched in it! Do you think that you can unify all American families by having a group of men write a love letter that is to be read by all Romeos at the stroke of 9 o'clock Sunday evening and that there will be unity in the American family by all the Juliets making the responses to the aforesaid Romeos in the aforewritten and mutually agreed upon epistles? What man wants is sameness, and what God wants is divergence and variety. Dead things can be kept the same—grains of sand and cemeteries. Living things always start away from one another—seeds, babies, fire mists, any movement that has God and life in it, and no one knows to what end it will grow. You always know where to find a thing just as soon as it is dead. But you never know if life and God are in it. Who wants a world with nothing in it but grass? Hundreds of varieties of roses of all colors and perfumes, hundreds of lilies, in every country and clime. The flowers change their color and their perfume. Thousands of grains and fruits! It is this variety that fills the soul with rapture. Fortunately there are no botanical assemblies or councils—if there were, the red rose would try the white one for heresy! If there

were, the cactus, that vegetable Torquemada, and (fill in from recent theological history) would certainly have expelled the inoffensive calla lily. If apple blossoms hurled clubs at peach blooms, the way some theologians fling their creeds, God's gardens would be trampled into a desert. For the fruit of the spirit is love, joy, peace, forbearing and forgiving one another, and mutual sympathy and generous service.

The Discrimination Between the Essential and the Accidental.

IV. Another influence making for Christian unity is the tendency to discriminate between the essential and the accidental, between the grain and the tool that is used in raising it, between the fruit and the knife that is used in pruning the boughs. All the great infidels are now seen in retrospect to have been infidel toward the non-essential ordinance or creed. What is Christianity? Is it the Old Testament? Is it the wars of Joshua or the acts of David? Is it the theology of Augustine, or Calvin? Is it baptism, or ordination? As well ask whether a harvest meant a harrow and a pitchfork. A harvest means bread for man's hunger, and Moses used one kind of a spade, and John Wesley used another kind of a spade. Now and then some men with spades have forgotten all about the seed and the shock and the sheaf and have gone around striking at one another. But religion is the life of God in the soul of man. Christianity is love, and love is the greatest thing in the world, and no man was ever infidel thereto. Christianity is joy and peace and goodness—and there never lived a man who disbelieved in joy, hated peace, and wanted to destroy goodness. Voltaire rebelled against the Inquisition, and for a time he seemed to identify the narrow creeds with Christianity, when the two were separated by the poles of the universe. Try as you may, you cannot be infidel toward roses and lilies and the tree of life. Nor can you disbelieve in the fruits of the spirit that make the man Christian. And this power to do clear thinking has helped men to distinguish between the non-essentials and the creed and the ordinance, and the real thing in religion, which is divine life in man's soul.

Conclusion.

Out of all these movements, therefore, God is leading forth Christian unity. All who love what God loves, and who hate what God hates, are coming together the closer—the nearer they draw to God and Christ. Disputes are dying away—heresy trials have gone—Christian liberty has come—men are becoming generous. Your children will see the great union church glorious in art and architecture, made alluring once more to the common people. All the families will together go up to the temple of God. The wisest

teachers will plead the cause of right and justice and love. With one arm and one heart the people will assault ugliness, ignorance, crime, treason and sin. The kings of genius will discrown themselves to serve. Class churches will die away because they cumber God's ground. Every church will be a miniature world, including high and low, and rich and poor, and wise and untaught, and this will give friends to the one and a sphere to the other. The church will become the preacher's force and not his field. Just as the tropic gulf stream flows north to destroy winter in England, and the Arctic stream goes South, and the circular movement is endless, so the cold, selfish life of the weekday will pour into the house of God on Sunday, to send out its gulf streams on Monday. Once more Zion is to put on her beautiful garments, and Christ's prayer is to be fulfilled when all become one, as God and Christ are one, eternally.

CO-OPERATION A NECESSITY BEFORE UNITY.

BY JOHN HOWARD MELISH,

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The Lambeth Conference of the bishops of the Anglican Communion uttered what seems to me a noble word on Church Unity when they said: "We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise but comprehension, not uniformity but unity."

This recognizes, what so often is overlooked by many members of all churches, that Protestantism is the white light of the religion of Jesus separated into its constituent colors. The world did not know what beauties the Christian religion contained until the prism of the Reformation broke it up. Since then Germany has made visible that color of Christianity which is known by the name of justification of faith, the moving of the Spirit in the individual soul as a naked entity before God. England has revealed that glorious color which is called social religion; unlike German Christianity, English Christianity is bone and sinew of England's nationality. Scotland has a color different from both. Its Christianity is of the head; in theology it excels, in reasoned logic it has no equal. The Church of the future is not to be English, German or Scotch, but that white light which is made up of the prismatic colors gathered once more in one solid burst of glory. Each and every one of the churches is to bring its glory into the Church of the future. It is not to renounce the faith of its fathers, but is to carry it to completion. It asks no church to be disloyal to its past or its principles, but to bring its heritage into a nobler synthesis than any one church can possess today. The Church of the future is both to be like and unlike any church which now exists.

I do not believe that church unity can be thought out; it must be worked out. Under the providence of God, by means of the stern laws of the survival of the fittest, by the rains of ideas, by the sun-

shine of Christian love, and by the winds of social demand, the church of the future will grow up out of the churches that now are.

The organization of all the churches was originally fashioned after the state. The Roman Church is simply the Roman Empire carried over into the religious life; the Pope is the Emperor, the college of cardinals is the Senate, the bishops are the proconsuls. The Church of England is the English monarchy on its religious side; the bishops are lords, appointed by the crown and sit in the upper house of Parliament. Presbyterianism is the government of an aristocracy and came into existence before democracy existed. Congregationalism is the New England town meeting after which it was fashioned. As the churches were fashioned after the state, so after the state they will be fashioned in the centuries to come. Here in America they meet—these churches of the Old World and old time. What influence will America have on them? The influence of her ideas. And especially the American idea of federalism will in time solve the problem of church unity. As the independent States of America have come together to form one country, so will the churches of America come together to form one church. They will come by the same stages. First, there will be a loose confederation. Already beginnings are being made; churches are uniting for common tasks. Then out of this loose confederation will come federation. How to unite forty-eight powerful States, giving to each its independence without sacrificing the strength of the whole; how to maintain a strong central government without crushing the independence of its component parts—this is the problem of the State which the principle of federalism solved. The problem of the churches is similar; how to unite these great historic societies, giving to each freedom of faith and action without weakening the whole, how to maintain a united Christian community, facing heathenism as a unit, powerful before the world, efficient, without crushing freedom of faith and liberty of action. Church federalism, the outgrowth of confederation, will do for the church what it has done for the state.

In the meantime every opportunity should be welcomed of co-operation between members of different communions in all matters pertaining to the social and moral welfare of the people. In the solving of the social question, in the work of moral and social improvement, I would urge all ministers and people of one church to join with ministers and people of other communions. Such associations in such a cause are bound to do what a great work has often done for men who stand aloof from one another. It welds them in a common task: it strips them of their personal and selfish garments and sends them forth in the uniform of a cause, under a common flag. It broadens their horizon and deepens their nature,

and quickens their enthusiasm. Men who withdraw themselves into a corner narrow their interests and limit their horizons. Their eyesight is dimmed, and they lose the proportion of life, like invalids in a sick room. Men grow strong out where the winds blow across the world. Among their fellows, doing a common task and facing mighty odds, they see little things small and big things large.

CHURCH UNITY.

BY LATHAN A. CRANDALL,
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We are told that God is glorified and His cause advanced through denominational rivalry. It is asserted that competition is the life of religion as well as trade; that we mutually spur each other on to unremitting effort; that if co-operation were to replace competition the stimulus to devoted, self-sacrificing Christian effort would largely disappear. Permit me to express the conviction that in so far as the ambition to beat another ecclesiastical body supplants love for God and our fellow-man as an incentive to effort, in just so far our work ceases to be Christian. No sincere follower of Jesus Christ can discover in his heart the motive of ecclesiastical pride dominating the loftier motives which Jesus taught and illustrated without a feeling of deep humiliation.

So far from being satisfied with the existing discord and mutual indifference, not to say distrust, which characterizes inter-denominational relations to no inconsiderable degree, we should become keenly conscious that this condition of affairs is a sore scandal and an offense to our common Lord. No task that presses upon the Christian world is more important or more imperative than that of discovering and realizing the largest possible measure of co-operative unity. If we cannot unite in a common interpretation of the teaching of Jesus, we can at least place the kingdom above the sect; we can refuse to replace the worship of God by the worship of an "ism"; we can bring into the present order the spirit of Jesus, the spirit of brotherhood; we can earnestly and honestly seek to co-ordinate all the different divisions among Christians with the single aim of increasing the force with which the kingdom of God makes its appeal to the hearts of men.

There is not a little encouragement for those who long for a larger measure of real unity among the people of God. We are being compelled to it whether we desire it or not. The gigantic undertaking in which we are engaged, even the task of making the world over after the thought of God, will compel us, if we are to succeed, to clasp hands in friendship and co-operation instead of walking apart in any measure of indifference. No one who knows anything at all about the foreign missionary undertakings of the church needs to be told that the reflex influence of this work is dis-

tinctly towards unity. Somehow the poor heathen do not readily understand the reasons for so many different species of Christians, and if by chance they do come to understand it they do not like it. Possibly a thousand years from now they will have learned to appreciate the beauties of sectarian division, but as yet their eyes are holden. They chafe under that system which has become a second nature to us, and ask for one Christian church in Japan and another in China.

We have learned, too, on the foreign field that it is wiser to work together than to stand isolated and alone, each sect over against its undertaking. I am no prophet or son of a prophet, but I do not hesitate to predict that within the next quarter of a century the Protestant Christian world will be doing its foreign work with the help and under the advisory direction of a joint board composed of representatives of the different denominations. This board will have under its observation the entire foreign mission field, and it will be considered disgraceful for any sect to enter upon new work, occupy a new field, except as such a step may be approved by this advisory committee. It seems to me that I can also see, even if dimly and afar, a similar state of affairs in America; a time when in every city of any considerable size there will be a board of advisers representing at least the Protestant bodies, and charged with the duty of looking out over that particular field from the point of view of greatest Christian efficiency rather than from that of any one denomination.

An exceedingly interesting proposition has recently been made to the Free Church Council of Great Britain by my honored friend, the Rev. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland. It is that the Nonconformist churches of that country come together in what he would call the "United Free Church of Great Britain." His scheme does not propose the abandonment of present organizations, but their inclusion in a greater one. Each body will preserve its identity and its autonomy; but while preserving their ecclesiastical individuality they will also recognize their essential unity of purpose and life by this larger and more comprehensive fellowship. It is true that conditions in Great Britain such as the State Church and the disabilities under which the Free churches rest, conditions which are unknown here, push our brethren across the sea to this stop; but it is also true that we of America are face to face with problems which can never be solved and tasks which can never be accomplished satisfactorily, until we have come together as we are not together now. In the growing complexity of American life, in the waste places of our great cities, in the incoming tides of foreigners, in the rampant spirit of materialism, we find a challenge which we can never answer until we have approached vastly nearer to each other than we now stand. Why

should we not have the associated churches of America projected on the same lines as those suggested by my English friend?

Cut into stone in the floor of Westminster Abbey, that mausoleum of England's mighty dead, are these words, marking the last resting place of the immortal David Livingstone and taken from his own lips: "May the rich blessing of God rest upon everyone—be he English, American or Turk—who will help to heal the open sore of the world." That is the spirit which is yet to conquer the Christian world. It may not issue in organic unity; indeed, it is difficult to see how such attainment can ever be reached, but it will soften all asperity, remove all prejudice, banish unkindness, change indifference into love, and "bind the whole round world with golden chains about the feet of God." For that good day we hope and pray and labor.

OUR PLEDGE TO CHRISTIAN UNION.*

BY FINIS S. IDLEMAN,

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If any of us have been impatient with the progress made by the Commission on Christian Union, it must now be clear, from the recital of the program which our commission has adopted, that we are being led most wisely into a larger Christian fraternity. We have been ambitious to issue a new proclamation to Christendom. But this survey of the spirit of Christ that is moving throughout the Christian world, and a closer study of our own preparedness, convinces us that such an hour has not yet come. Indeed, before it comes, we shall (1) Need to have become a demonstration of loving union in Christ ourselves; (2) We must have shown greater interest in the practice of union in all interdenominational enterprises than we now manifest; (3) We must have shown that Christian Union is a real passion with us, and not a hobby nor a doctrinal club. Yet this is our supreme task.

Whatever other tasks other Christians have undertaken, whatever other watchwords they may have chosen, or whatever dominant motives give direction to their spiritual energies, we are committed to the task of our fathers, the passion of Jesus, the union of all Christians. Whatever impression may have been given to the contrary, or whatever varying message individuals among us have expressed, we stand committed by every step of our history, and by every proposition of our holy faith, to the prayer of our Master, "That they all may be one."

1. We are pledged to Christian Unity by the genius of our origin. The early years of this movement cannot be analyzed critically and be understood. Their history is rather as a deep, pervading yearning, which gathered in holy embrace widely scattered kindred spirits. Such is the impression we receive from the record of those years that we think of Gethsemane's brooding for the oneness of God's people. The words of the elder Campbell have come to us like a prophetic voice which we cannot forget: "Dearly beloved brethren, why should we deem it a thing incredible that

*This address was delivered at the National Convention of the Disciples of Christ, Portland, Oregon, July 4-11, 1911.

the Church of Christ in this highly favored country should resume that original unity, peace, and purity which belong to its constitution, and constitute its glory?"

The earliest assembling of these kindred spirits emphatically declared that the association of Christians so co-operating shall "by no means consider itself a church, but merely as advocates of church reformation."

In breaking with the spirit of sectarianism, so rampant a century ago, it was most eagerly hoped that no shadow of its environment might rest upon this movement. The spiritual brawn of these pioneers was turned upon party spirit to rend it.

Alexander Campbell gave the following significant reasons for not being able to join a party of Christians: (1) Because Christ has forbidden me. (2) Because no party will receive into communion all whom God would receive into heaven. (3) The man that promotes the interest of a party stands next in guilt to the man that made it. (4) Because all parties oppose reformation.

By such urgent words, and out of such travail of soul, were these prophets of a century ago thrust into separate existence, although pleading for a union—a pathetic paradox of the Christian centuries. We are pledged to the program of Christian union, or, in refusing, deny our origin. We need to re-study our origin. Our temptation is to study our growth. We have no mission apart from these holy motives which give us being. To keep these alive will be little, indeed; to lose them will be the roll call of the dead.

2. The catholicity of the plea we make. This plea is not the peculiar shading or partisan statement it may receive from any center of theological utterance among us, nor yet by the offensive putting it has often endured. But it is the singleness of view in which we hold Jesus as the Son of God, as a personal Saviour, the ever-increasing Christ to an ever-enlarging experience. Its twofold aspect is loyalty to Christ and liberty in Christ. The loyalty of Jesus may be embraced in the inclusive words of Mary at Cana in Galilee: "Whatsoever He saith unto you, do it." Liberty in Christ is declared in the language of St. Paul when he said: "Stand fast, therefore, in the liberty wherewith Christ hath made you free." Who can set the boundaries of loyalty to Christ? Who has compassed the vast reaches of spiritual sovereignty which are the peculiar glory of our Lord? Who knows what new realms of loyalty may yet be unclosed to our holden eyes?

If we should shrink from being self-appointed judges of all that loyalty may mean, much more should we hesitate to limit freedom in Christ.

Such a plea must be all-inclusive to all that may reasonably call itself Christian. He is our human Lord to the lowliest, the em-

bodiment of God to the wisest. With no narrower limitations on the statement of faith, all Christendom can unite. We are pledged both to preach and to practice such universality as the central fact in the plea prescribes. All other questions and practices under the Lordship of Jesus find meaning and motive as they relate to Him.

The plea is larger than we are. It is too large to be called "ours." It is presumptuous that we should either say or act as if it were. But we, having come into our inheritance of such catholicity of truth, can in no sense change it. Loving contention for the plea is a part of the fulfillment of the pledge. We may not see the full height and horizon of this plan, but most assuredly it can never be less than we have proven. Loyalty to what is clearly ordained by Jesus must enter into the united church, or it can never be the Church of Christ. Yet we must not categorically fix our apprehension of the plea as the bounds of loyalty and liberty.

But, having once espoused such catholic faith, we are pledged to catholic practice. To live and endeavor less than our central fact would indicate is to misrepresent that truth, and hinder its acceptance. By so much as the plea we make is catholic to all—by so much is it our duty above others to practice catholicity.

3. We are pledged by the extended hope which has drawn into our comradeship a million yearning hearts who look to see "the dawn of peace." The earliest groups of this movement were kindred spirits on the plains of prayerful watching to see the star of their hope. Leaving friends and traditions dear to all, they came then, and have since, following the entrancing hope of Christian union. If at this time we begin to glory in our growth, and publish statistics, we cease to be a movement, and become fixed in denominational boundaries, if not in partisan narrowness. What answer, then, shall we make to those whose hopes we have kindled, and whose fellowship we have welcomed? Our peril is that we shall fall under the condemnation of those whom Jesus chastised, and be guilty of having turned heaven and earth to make a new convert from "sectarianism," and, having got him, making him twofold more a son of narrowness than before. The very presence within our ranks of these pilgrims of hope pledges us to unremitting toil in behalf of Christian union. The very increase of this movement ought to bring added sense of serious responsibility. If we forget our chief task in the unworthy job of counting our adherents, we shall lose both the task and the adherents. History is replete with illustrations of movements which had in them holiest possibilities for good, but which became engrossed in their own mechanism, and their banners were given to others. We need to give more heed to our prophets than to our priests. We need to be warned by the dread possibility that a tumult could be created among us in which our priests could take

a prophet outside the city gates and crucify him. The times are urgent and potent. Let us believe and trust our men of vision, lest we be turned back into the wilderness at the very borders of our Canaan. Let us feel the moral responsibility of answering the hope which has drawn our people together.

4. We are pledged by the task we have undertaken. We have avowed our loyalty to the Olivet message. The last wish of Jesus has held for us a supreme place. But alongside the personal obedience and consequent blessing we are increasingly conscious of the all-embracing duty of evangelizing the world. Even the prayer of Jesus for the unity of His people has, as its chief object, the salvation of the world through belief in Jesus, which a united discipleship would inspire. The enormity of the task becomes daily more impressive. Indeed, it seems clear that unless there is unity of the church in message and economy of men and means, the Orient will reject what we do send. If with so little enlightenment there is protest against doctrinal and sectional distinctions which mean nothing to the Oriental mind, what may we not expect with increased intelligence in all things that pertain to the higher life? A divided church stands rebuked by the protests of Asia that we send no more theological discriminations, but "Jesus only." The pledge of loyalty to Christ makes imperative upon us, by so much more than others, the evangelization of the world. The evangelization of the world waits upon a united church. But we shall not unite by conferences, nor yet by Hague tribunals. We shall find our goal all unconsciously, while engaged in some great task. The task is at our door. Somewhere out there in the coming years those peoples who give Jesus supreme allegiance, in bringing the light of the world to all men, will clear their eyes to discover that distinctions once divisive have faded, and that Jesus is all in all to all, and all are brothers. When China shall be more than Geneva, and India rank above Oxford, and Africa outshine Wittenberg or Bethany, then shall we be one.

5. We are pledged by the primal constraint of Christian discipleship—the love of Christ. The measure of our love for Christ is the highest obligation we recognize, pledging us to love one another. We cannot love God, whom we have not seen, if we love not our religious neighbors, whom we have seen. When all other methods have been exhausted to bring about Christian union, there remains the one method alone approved of heaven—the practice of love. Where men love one another, all other variances are unimportant henceforth. The disunion of Christendom is the sad commentary of the distance we are from God's program of a Christian community. Lovers will meet. There shall be no need of conferences, nor platforms, when we incarnate "the greatest thing in the world." And this blessed state will come unconsciously as we practice the overflowing spirit of Christ's love toward those immediately next to

us. If there has been persecution—live above it, not in it. So persecuted they the prophets which were before you. Have we been and are you misrepresented? You are not above your Lord, who yet could say, "Forgive, they know not." It would be far more Christian if we looked into our own things to guard surely against any occasion for such misrepresentation or opposition. It is barely possible that we deserve all the judgments which come upon us. Inasmuch as a man is right, is he free in his mind and bound by his obligation to the light he has to live above retaliation. The catholicity of the plea we present, and the clear conception of the task we have undertaken, and the consciousness of the host of those who have turned toward us for a realization of their hopes, ought to make us the least sensible of opposition, and the most delicate in our relationship with others. We ought to be the first in all union efforts, and the last to withdraw. Such organized possibilities as the Sunday School Union, the temperance forces and Christian Endeavor movements, ought to find us in great throngs. Our absence from the financial and moral support of those agencies will mock great demonstrations and speech-making which we stir up.

In other words, our distinct problem is a problem of showing our faith by our works. In holy love we must lose sight of "our" church, and put the shoulders of self-forgetful service beneath the world's burden; and when we straighten under the load, what will be our joy to find us face to face with all kindred minds who have loved Jesus supremely and our fellows as ourselves. In the service which love prompts can God find a fit foundation for that holy structure, the united Church of Jesus.

Two brothers, so the legend runs, once lived on the present site of Jerusalem. One was unmarried, and lived alone; the other had wife and children to bless him. In the silence of the night the thoughts of the brothers overflowed each for the other. One said: "I am unburdened by responsibility, while my brother has wife and children dependent on his daily toil. I will arise and take of my sheaves of grain and carry them into his field." The other reflected: "My brother lives alone un comforted by the love and companionship of family, while I am enriched by this wealth of comfort. I will arise and go into my field and take sheaves of grain and carry them into my brother's field." That night two brothers, laden with ripened sheaves of grain, each for the other, stood face to face on the boundary line of their possessions. And God said: "This is the holiest place I know where two brothers have thus met. Here will I build my holy city." It is only a legend. It may be a realization.

Other issues of the Christian Union Library.

No. 1. July, 1911. LOS ANGELES CHRISTIAN UNION CONFERENCE ADDRESSES—CHURCH UNITY. By Joseph H. Johnson, D. D., Bishop Los Angeles Diocese of the Episcopal Church. An appeal for charity, liberty, self-examination and confidence in each other. **THE MESSAGE OF THE WORLD'S MISSIONARY CONFERENCE.** By Hugh K. Walker, D. D., Minister Immanuel Presbyterian Church, showing that at the Edinburgh Convention of 1910 the one great ideal of a united Christendom dominated the messages from the thirty different nationalities representing as many creeds. **THE NEW TESTAMENT CHURCH.** By Rev. A. C. Smither, Minister First Church, Los Angeles, giving an account of the founding of the church upon Jesus Christ and urging His authority as expressed in the Scriptures as final in all matters of controversy.

No. 2. October, 1911. WORK OF THE COMMISSION OF THE DISCIPLES OF CHRIST. By Peter Ainslie, D. D., President of the Commission of the Disciples. A brief account of the organization of the Commission on Christian Union at Topeka, October, 1910, and the work it has done up to October, 1911. **CHRIST, NOT DOCTRINE, THE ONLY BASIS OF CHRISTIAN UNION.** By W. C. Bitting, D. D., Minister Second Baptist Church, St. Louis, Mo. Emphasizing unity upon the person of Jesus Christ, rather than unity upon a system of theology or even the interpretation of the Bible. **A LITTLE CATECHISM FOR CHRISTIANS.** By Amos R. Wells, Editor "The Christian Endeavor World," Boston. Being fifteen questions and answers on the evils of denominationalism. **AN OPEN LETTER TO THE CHRISTIAN WORLD.** By J. H. Garrison, LL. D., Editor "The Christian-Evangelist," St. Louis, Mo., which sets forth the message of the Disciples of Christ for a united church, with the Scriptures, especially the New Testament, as the rule for faith and practice.

No. 3. January, 1912. CHURCH UNITY: A PLEA FROM THE MISSION FIELD. By J. Campbell Gibson, D. D. An address delivered from the chair of the Synod of the Presbyterian Church of England, May 3, 1909, showing that the victories won on the mission fields have not been won in the name of denominations, but in the name of Christ, that the abolition of creeds is a growing necessity and that frankness, courtesy and brotherly fellowship must take precedence in the path for church unity. **THE FINAL BASIS OF RECONCILIATION: A STUDY IN THE POSSIBILITIES OF THE UNITY OF THE SPIRIT.** By Oliver Huckel, D. D., Minister Associate Congregational Church, Baltimore, Md. An address delivered at Edinburgh, July 3, 1908, giving a vision of final possibilities of the uniting of the Protestant and Roman branches of the church, and the one vital means of its accomplishment. **AN APPEAL TO CHRISTENDOM FOR THE UNION OF ITS FORCES.** By W. T. Moore, LL. D., formerly Editor of "The Christian Commonwealth," London, Eng., which shows Protestantism to be an evolution out of apostacy towards a larger loyalty to Christ and that the call of the Disciples of Christ is to center all leadership in Him, so that the reign of love may have the right of way.

THE CONGREGATIONALIST, Boston, says: "It is an unusual and valuable work that the Commission on Christian Union of the Disciples of Christ is doing. It is issuing quarterly these Christian Unity pamphlets, each comprising from thirty to fifty pages, for wide distribution among thinkers and leaders of all the denominations. It prints with every issue a list of the organizations, commissions or committees on Christian Union of the various communions, and also prints an excellent bibliography of the subject of Christian Union."

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Rev. J. L. Chesnut, D. D., Coulterville, Illinois.

A Prayer

O Thou Father of love, let us join Thy league of pity. Let us be ministers to each other irrespective of our creeds or communions. We need their ministry; they need ours; and Thou art needing our combined ministry for the conquest of the world. Send us, O Lord, into closer fellowship with our brothers of other folds. Scourge all vainglory and bigotry out of our hearts and make us the true lovers of all who love Thee. Set us to be real helpers in the consummation of all Thy program and grant that we may hear our souls saying, "Not my will, but Thine, be done"—and saying it so loud that all our conduct shall be regulated by our soul's inner cry. Then we shall feel in our hearts that the league of pity is the great fellowship of God, through Jesus Christ our Lord. Amen.

THE SHAME OF DIVISION.

"Protestantism is divided and subdivided," said Dr. James H. Ecob, "until it cannot count its own *dissecta membra*—hundreds of little sects, so absurd in numbers, and doctrine, and practice, that they are a byword and contempt. This condition should be taken upon the conscience and heart of every serious man and woman as a burden and a shame." Not until we see the sin of division will our hearts be inclined to repentance and our best energies be given to healing the breaches. When divorce separates husband and wife, a sense of shame comes to both as well as to their children. When friends break friendship an awkwardness is felt, to say the least. But it is not so among Christians when the bond of love is broken by denominational divisions. There appears neither awkwardness nor a sense of shame, when really division in the church is more scandalous than divorce between husband and wife. Its existence belittles the tragedy of the cross and passes adverse judgment upon the prayer of Jesus for the unity of his church.

A few in all communions are now feeling this sense of the shame of divisions, but others glory in their denominations, and do not hesitate to affirm that while they desire union in a way, the oneness of the flock of God is impracticable, but oneness was the prayer of Jesus, oneness is his program and oneness will be its consummation. His death, His resurrection, His divinity—these might as well be denied as to deny the ultimate oneness of His church. Denominationalism must pass away. It is an abnormal product—a product that has burdened the church and is a shame to believers. It must be left to the white ashes of all that has hindered in the product of the best in Christian life.

"If we want to win the heathen world for Christ," said Phillips Brooks, after his missionary tour around the world, "we must not go to them as Episcopalians, Presbyterians, Methodists, or Baptists; we must go to them simply as Christians." The love of Christ must be the motive for sacrifice and conquest. Sometimes denominational pride leads us into great sacrifice. I do not know the value of that sacrifice. It may have virtue in it, as the heathen, in worshiping God, uses his idol, and a Roman Catholic his crucifix or images, but we have been taught by the Scriptures that in our worship it must be a direct approach to God through Christ only, and in our service it must alone be "the love of Christ constraineth us." This and this alone makes worship pure and holy.

We are moving rapidly into a better atmosphere. Men of differ-

ent minds are seeing eye to eye in this great issue of a united household of Christian faith. The conditions at home and abroad are so overwhelming that we lose our grip on our denominations for the better foundation which is our hold on Jesus Christ. The tendency is unity. A full, rich spirit must be in the church before outward indications mark the progress. These days are to be given to the cultivation of that spirit. Personal courtesy, and apostolic injunction, must hold a permanent place. Longsuffering and forbearance must characterize the believer. The spirit of catholicity is crowding into these times and the Christian heart is giving place to a larger fellowship. It must not be forgotten that all the faults are not in another house. Let every man look first to clean before his own door and then see that he throws none of his rubbish into his neighbor's yard. Make a bonfire of the rubbish and let the pure things of the Gospel flow from heart to heart—confidence, patience, obedience and love.

To the Disciples this is a century long call. We are unreservedly committed to the union of the church, and that union to be consummated on the authority of Jesus Christ. His voice is the final appeal. We have made our mistakes and are not free of them now, for we are human beings, but we have kept constantly calling for the peace of the church. We have had to take the name Christian or Disciples of Christ because there were no other names to take. We have sometimes blundered in calling our congregations the "First Christian Church," "Third Christian Church," or "Central Christian Church," as though there were no other congregation of Christians in town but ours. Or we have taken the name of a street for our church, as though we were the only congregation of Christians on that street, when there were other congregations worshipping there. This has been unfair, both to us and to other communions. In this way, as by other similar practices, we have made provincial our message, but we are growing out of our errors, as other communions are growing out of theirs. Our growth away from mistakes is a better evidence of our shame than expression in words. We must be patient with ourselves and patient with others, as we petition the Lord Almighty to be patient with us all. Said Dr. Fairbairn: "The worst infidel is not the man who says, 'There is no God,' but the one who says, 'There is a God, but he is for me, and not for you.'" The life of Christ in us all is supplanting the bigotry of denominational dogma and, out of the Christian life, will come the fruit of the Holy Spirit, for which He waits, and to which our eyes look.

Peter Ainslie.

CHRISTIAN UNION.*

By RT. REV. BOYD VINCENT, D. D.,

Bishop of the Protestant Episcopal Diocese of Southern Ohio.

Mr. President and Christian Brethren:

Let me first of all thank you sincerely for the honor of speaking to you here tonight. It is a privilege and pleasure to be able to do so. Your Commission has asked me to speak to you on the general subject of "Christian Union." May I take the liberty of referring especially, too, to the recent action of my own church in the same cause? Perhaps this may interest you most.

I. The whole present movement toward Christian union is by no means a new thing. It is due to several general influences. First, to reaction from certain excessive effects of the Protestant Reformation. Thank God for so much that was good in that Reformation! But there has also been wholesome reaction from some of its evil results. Reaction, for example, from the abuse of the right of private judgment—a right too often abused to the point of no faith at all. That has made many of us see the need again of the united and so authoritative witness of the whole Christian Church to Christian truth. Reaction again from the principle of division and separation in the church. Look at the absurdity of a hundred and fifty separate churches here in our own land today. Think of the scandal of such an unchristian state of things! See the hurt to the cause of Christ—the waste and weakness in the church, in its battle with heathenism and atheism and all the rest of the world's evil. No man ever saw and felt all this more keenly than Thomas Campbell. Another general influence has been the subsidence of the intense animosities of the reformation moment; and with that the revival of Christian love and of conscious fellowship in the Spirit. And then thirdly, growing out of all this, a deep conviction that Christian unity, if it is to fulfill our Lord's ideal at all, must be not only a conscious unity but also a unity somehow so manifest that it shall really help and not hinder the world's belief in Him.

Then, in our own day and land, three other distinct steps forward; all of them not merely of local interest but world-wide in their purpose. First, a hundred years ago, the first attempt to really organize this movement definitely, made by Thomas and

*An address delivered before the National Convention of the Disciples, Louisville, Ky., Oct. 20, 1912.

Alexander Campbell. Your own powerful church today shows how skillfully they planned. Second, in 1886-8, the then famous Declaration by the American and English Episcopal Churches of their four terms of "intercommunion" with other churches. And then, thirdly, the more recent and independent action of our American Episcopal Church at its General Convention in Cincinnati two years ago, in October, 1910.

II. What was that action, and why? Directly, it was due to the report, at a great mass meeting, of our own representatives at the great missionary conference at Edinburgh that same year. Two facts were clearly brought out: First, the consciousness throughout that conference of a very blessed spirit of Christian unity among its members; but secondly, underneath that, a perpetual dread, too, lest one might touch on the differences which still separated those present in matters of formulated faith and ecclesiastical order. In fact, everything of this kind had to be rigidly ruled off the program beforehand. Plainly, then, it is these formal differences and not any lack of desire for Christian unity which are the real obstacles to any closer union. We are all still too much like the birds of the desert, hiding our heads in the sand and thinking that our danger is really gone because we do not choose to look at it. Altogether, the conviction was strongly borne in to us that such a state of things ought not to be any longer. It was felt that it was now high time for a different policy; and that, not only as men, but as Christian men, we ought to face these formal hindrances frankly and courageously, and do something if we can, under God, to remove or reduce them.

What did we do then? First, a committee was appointed "to take under advisement the promotion by this church of a conference following the general method of the world missionary conference, to be participated in by representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the faith and order of the Church of Christ."

The spirit of that committee's report was so admirable that it, too, seems well worth quoting, even at length: "Your committee," it says, "is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of faith and order. We believe, further, that all Christian communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is

our conviction that such a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution," etc., etc.

This resolution provided for a standing "commission" of twenty-one to bring about such a world conference, and that all Christian communions which confess Jesus as Lord and Christ be "asked to unite with us in arranging for and conducting such a conference." This resolution was adopted unanimously and such a commission was immediately appointed.

What did this commission do? First, it defined its own powers and limited its own action. It declared that we ourselves are to take only preliminary action and at the earliest moment possible to act with others; that the conference cannot commit any church which takes part in it; that its business will be not to take any official action on actual reunion—that belongs to the churches themselves afterwards; the conference is only to inspire and prepare the way. Similar commissions are to be asked for from other churches. Final arrangements are to be left to a joint executive committee of such commissions.

What has been accomplished so far? Almost on the same day as our own, commissions appointed by the Congregationalists and by yourselves. Encouraging interviews with the archbishops and bishops of the Church of England; with Cardinal Gibbons of the Roman Church; with Archbishop Platon of the Greek Church, and with the European Old Catholics. Also communication with and commissions appointed by at least twenty of the leading Protestant churches in our own land. The literature of the commission sent broadcast over the world in eight different languages.

We Episcopalians realized, of course, that in an enterprise so world-wide as this, we must have our sister Church of England with us, even if we were only to reach all English-speaking Christians in the world. A deputation was accordingly sent by our commission this past summer for this purpose. Conferences were held with a number of English Bishops and others in England, Scotland and Ireland; and with these results: The Church of England, and probably the others, will each appoint a commission. Protestant churches in this country are to be asked to overture their own co-religionists in Great Britain to the same end. Much to our surprise, not only was our American initiative in all this plot not resented, but we were

cordially assured that just because of our freedom from state trammels and from suspicion of political or any other selfish motive, America is the only place where such an initiative could have been taken with any hope of success.

III. And now let me pass on to a few general considerations. First: *What, as definitely as possible, is our final object in all this?* But dare we define any more positively than to say that it is the realization of our Lord's own ideal, viz.: a Christian unity which shall be so *manifest* that the world will believe on Him? Must not the world's conversion come again only, as it came at the first, viz.: When all men are able to say "See how those Christians love one another"?

Can we really declare now the exact nature of that unity? Will it be the Roman ideal of absolute submission to the pope and the Roman curia? Will it be the Greek ideal of an absolutely rigid, unelastic, theological orthodoxy? Will it be the Protestant ideal of a conscious spiritual unity, expressed only in co-operation in good works? Will it be our Episcopal Church ideal of outward and visible church reunion on a four-fold basis: the Scriptures, the two ancient creeds, the two great sacraments and the Historic Episcopate? We Episcopalians do not see how we can go into any such world conference except with perfect loyalty to our own ideal; as you to yours, and others to theirs. But dare we say now how we shall come out of such a conference? May it not be that God Himself, if we will only let Him, will give us all a vision there of some ultimate unity, simpler, larger, more inclusive than any of those? Even the three hundred bishops of our Anglican communion in their last Lambeth Conference seem to have caught a glimpse of some such larger unity when they said: "We must set before us the Church of Christ as He would have it, one Spirit and one Body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize separately. * * * We must fix our eyes on the church of the future, which is to be adorned with *all* the precious things, both theirs and ours. We must constantly desire not compromise, but comprehension, not uniformity, but unity." In any case, the one final test or outward note of such a unity will be that of fully recognized, fully authorized, sacramental intercommunion. Nothing short of this. When we Christians shall so far agree again, or even agree to disagree, that we can all kneel or sit together at the table of our one Lord, Christian union will be then no longer a mere ideal, but an accomplished fact. This is the one spiritual and yet practical outward test which the Word of God itself lays down: One Spirit, one Bread and one Body. You "Disciples" yourselves are doing a noble work in holding up this standard so plainly!

But does this all seem to the world "utopian" still—a mere

"iridescent dream"? Well, then, let the world remember that Utopias have been found and that dreams have come true. Four hundred years ago Columbus believed that he could sail around the world to the East Indies. Men laughed at him. But he did find a new western world; and today, through the Panama and Suez Canals, he could literally sail around the world from Spain straight back to his home port again. Who would have believed after all the thousands of years of war, that in so short a time we should have come so near to complete international arbitration and a world-peace? We need never be afraid to appeal to the best that is in men.

But, in any case, let us always remember these two things: That the ideal is Christ's own, and, therefore, that the work is ours. "Are we so immersed in our own affairs," wrote Dean Church, "so little careful of the highest interests of the Gospel of Peace, that we are content to leave all thought and hope of the reunion of Christendom to some future day, which may dawn in heaven, but is never likely to be realized on earth?" "I shall never cease," wrote the great Grotius, "to do my utmost for establishing peace among Christians. If there were no hopes of success at present, ought we not to sow the seed which will be fruitful for posterity?" And hear Mr. Gladstone: "To effect one real step in the direction of reunion, after the results of the last five hundred years, would be enough to lead any man to lay down his head and die contentedly." So much for our final object.

Second: *What, then, is our present purpose?* It is simply to prepare the way. It is simply to "create an atmosphere" of love and longing, in which unity can live and grow and flourish. At a recent unveiling of a statue of Bacon, Mr. Balfour said: "The great boon which Bacon conferred on the world, by announcing his principles of observation and induction, was not the immediate discovery of great facts and laws in Nature and the invention of scientific apparatus forwarding civilization, but the creation of the scientific temper of mind, of an atmosphere of thought, which after a century and a half has now begun to produce these results."

Third: In the next place: *What is our method?* How shall we prepare the way? Our method is the very simple method of personal conference. Conference with the simple hope of a "better mutual understanding;" and this, not with any power of legislation, but simply by means of "study and discussion." Even the great Roman Catholic Bossuet said of possible reconciliation with Protestants: "What is most wanted is no retractations, but explanations!"

For now, of course, such a world conference, to be worthy of its name, must be all-inclusive, universally inclusive, if it is possible to make it so. Protestants must not forget that, after all, they are only a part of Christendom. There are hundreds of millions of

our Roman and Greek fellow-Christians, who must at least be asked to the conference, if only to propagate their own ideals—or modify them, as God shall see best.

Then as to the *value* of such a method of conference. What are its advantages? There is the advantage of sympathy, to start with. If men were asked to come together there, expecting that their own ideals might possibly be legislated away from them, their whole attitude would naturally be one of suspicion and hostility. But if the purpose before them is distinctly only that of “a better mutual understanding,” then you have created at once a powerful and useful bond of sympathy in their work. There is the advantage of what may be called “the personal equation.” Keep men apart or make them talk to the galleries, and there will be little inclination to reconcile their differences. But set Christian men and gentlemen quietly down about a table, where they can shake hands across it and look into one another’s eyes, and almost into one another’s hearts, and those men will then work together all the more easily and successfully. And then there is the advantage of what we may call “synthesis,” or the summary point of view. Men may write and talk about such differences, as we have done for centuries, each always from his own point of view, and see no more and get no nearer together. But bring all the views together, side by side, in conference. How inevitably they are all bound, in the minds of honest men, to fall into perspective; and so each be seen and valued at last in its true place and proportion, and the larger truth which includes them all be discovered. “Truth,” said John Henry Newman himself, “is wrought out, by many minds, working together, freely.” That is conference.

As to procedure, that is, as to just how all the details of the conference will be worked out, we can leave all that to the future.

Fourth, but now, lastly, there is our *one chief and sure resource* in this whole matter, and that is *prayer*. Here is something we can every one of us do, to help on this blessed cause. We can pray for it constantly and confidently; constantly, because we believe it is God’s will; confidently, because our Lord himself prayed for it. We are often told that this whole ideal can only vanish in “desire.” But let us never forget our Lord’s wonderful promise to desire: “Whatsoever things ye *desire*, when ye pray, believe that ye receive them and ye shall have them.” More things are wrought by prayer than this world dreams of. We cannot any of us pray very earnestly for any of the great things of God, without getting up off our knees really determined to do something ourselves for the cause. So only let us first get the whole world of Christendom on its knees together in prayer for “Christian union,” and the blessed consummation is sure to come at last—in God’s own day and way.

CHRISTIAN UNION FROM THE VIEWPOINT OF THE MISSION FIELD.*

BY ABRAM E. CORY.

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Christian union is not an end, but a means to an end. If there was any note in the preaching of Thomas and Alexander Campbell, it was the union of God's people upon the Bible, and the Bible alone, to *the end that the world might be evangelized*. This clarion cry has attracted the world, and today men have relinquished their creeds and are paying loyalty only to Christ. In the cry for union some have seemed to forget that the union of God's people could have only one great end, viz., the evangelization of the world; yet some have forgotten the magnificent purpose of union, and have seemed to feel that union in itself was an end. The consideration of this subject from its doctrinal standpoint we shall not be privileged to treat except in the briefest way, but we shall attempt to touch the great subject, "The necessity of Christian union from the viewpoint of the mission field."

First of all, if Christianity is to take upon itself the evangelization of the world, it must be united. Union is necessary, first, because of the *bigness of the task*. Today it is conservatively estimated that a billion people lie un-evangelized in the regions beyond. No one denomination or church, as we are at present divided, can undertake the task of evangelizing a billion people. A divided church is wholly inadequate and incompetent for such a task. In the second place, we marvel at the gifts for missions, yet if today the entire contributions to missions and the entire force were to be doubled, it would not be equal, according to Mr. Mott at the Edinburgh conference, to what could be accomplished if the church were united. Speaking to that great conference, Mr. Mott says that the union of the church would mean more than the doubling of the missionary force. In the light of this statement from this great missionary statesman, I feel it is right to say that if there was no Divine command for union the sound principle of wise statesmanship and real business economy demands a union of the church today for world conquest alone.

*An address delivered at the Christian Union session of the National Convention of the Disciples, Louisville, Ky., Oct. 20, 1912.

In the third place, the call of the nations demand that Christ's disciples shall go forward *together*, answering the world call. With China wrestling to be free from the Manchu people as an outward yoke, and the tremendous problem of opium and social purity as an inward bondage, the church's task is tremendous. With India carrying on the greatest social revolution that the world has ever known, which is essentially a revolution for a real home life which Christianity only can give; with Japan rejoicing in material progress, turning away from the God idea to atheistic materialism; with Africa threatened with the blight of Mohammedanism and with all the nations of the earth calling for God and his Christ, the Christian world must forever be willing to give up that which divides and turn itself to answer the nation's call. Or, methinks, God will forever blot us out and raise up a people who will answer this world mission and undertake this world task. Time forbids mentioning the individuals who have influenced nations, but I want to mention Dr. Dubose, of China, who across fifty continuous years dared to preach freedom from opium, and who had more to do with freeing China from opium than any living man. From every nation such examples could be shown of men who are God's statesmen in the uplifting of the nations' life. The man for the hour in China and in every nation as a missionary, is the man who will go out for God to do a statesman's task.

Another reason that demands the unity of the church on the world field is world peace and world unity. The brilliant example of Dr. Macklin, at Nankin, saving the city from destruction and the example of the work of other missionaries in China's critical hour is enough of evidence to show that the messengers of peace can do what armies and dreadnaughts failed. The president of the International Society of Peace, speaking of Dr. Macklin's work, uttered this significant sentence: He says that "peace can only come by the way of the cross." If this be true, how necessary that the church and even the nations should have but one consideration, the union of all of those who name Jesus Christ. When the believers of Christ are united and the Church of Christ united shall grow as it must, what a force for world unity the church will be.

In the fifth place, Christianity must unite to answer the religious call of the world. It has been proven that only Christianity can grow on every soil, can triumph over every religion. The two words which have made Christianity powerful have been the words "truth" and "love." As we go out meeting the human religions of the earth, let us search them in the broadest spirit of love for truth, and when we find in the philosophy of Buddhism a truth, let us recognize that truth; when we find in the ethics of Confucianism a truth, let us dare to recognize that truth, always condemning the false. The modern spirit of investigation demands that where there is truth

that truth shall be recognized, and standing on that the condemnation of the error which is linked up with that truth is more effective than it otherwise would be. A united church broad enough to recognize truth everywhere and to incorporate truth as it finds it, would sweep from the earth the human religions and all that is false in them, and would win to Christ every lover of truth in this world of ours.

The sixth necessity for union is the demand of the native church. We must get together or get out. Some of the greatest expressions of the necessity of union from the standpoint of the native leaders, space forbids mentioning, but Mr. Cheng Ching Yi, of China, in a great article in the *International Review of Missions*, emphasizes some of the following points that necessitate union, and that will bring about union:

"First: The evangelization of China depends largely upon the men and women of the soil.

"Second: The chief occupation of the missionary in the future is to develop more and more his energy and time to training and educating that Christian youth for the ministry and similar works.

"Third: The church work, as far as possible, should be gradually left in the hands of the Chinese pastors; the task of the missionaries is the founding of the church and not the raising of the structure.

"Fourth: The church of China must be scientifically taught and trained for self-support and self-government. Responsibility and privilege go hand in hand and cannot be separated.

"Fifth: The Chinese church should be based upon union. There was and is no necessity for introducing church divisions to the East and there is every reason to believe the church would have been better developed if such conditions had been non-existent. The vital oneness of the Church of Christ which I think is even deeper than unity should have characterized the church as one of its especial features. For this our Lord and Master several times pleaded with the Father on behalf of his people, in his great prayer recorded in the Gospel of St. John. People think, however, that the churches in the West under present circumstances have reached the 'hardened case' state of affairs and that such a union can only be looked upon as figurative speech or an imaginary vision. Granted that this is so, here in China is the new church, tender and young. Should we not turn our eyes from historical or traditional interest and try to remember the word of Christ and his prayer, and in China at least, turn over a new leaf?

"Sixth: The Christian church should also more and more recognize the fact that China, as far as the present is concerned, appreciates more the practical side of Christianity than the philosophical.

"Seventh: Christian literature is one other matter of chief im-

portance. For many years the Christian Literature Society of China has done excellent work. It has powerfully helped China in her growth and advancement both directly and indirectly. The emphasis of this branch of Christian activity in the future in China is not so much on the word 'literature' but rather the word 'Christian.'

"Eighth: The religious training of boys and girls should occupy a warm corner in the heart of every student of missions. There is in China a growing tendency to undervalue scriptural teaching on the part of the young people in Christian schools and even among college trained men there is a vast amount of ignorance of Bible truth, but we all believe that the Christian youth is the hope of the church.

"Ninth: Scientific and systematic teaching of the word of God is another matter deserves careful consideration."

These are the nine great tasks that this great Christian leader gives.

In speaking of union in other parts of the article, he uses some of the following sentences:

"With the past experience of the existing churches of the world at large and with hope and expectation as to the future of China in particular, the question seems to be as to how the Chinese church should be established. Of course one is not to overlook, even for a moment, the scriptural side of the question. Christ is the only head of this divine organization, and what I emphasize here is by no means something new, something apart from the Holy Word, but rather the getting back to our Lord's idea that they may be one even as we are one."

"China affords, from many standpoints, an excellent opportunity for such a union enterprise, union in spirit, in prayer and practice."

"China is the best experimental ground for such a work. The work is really only at its beginning and the church is yet teachable."

"But if the church allows the time to pass away without some definite plan and action, then the loss will be beyond measure, and it is not too much to say it will be the man of this generation and not of the past who must shoulder the responsibility and answer for the consequences."

"The saving of time, men and money is still the secondary gain, the enlargement of the Christian minds, the preparing of the way for further development, are indeed of greater value. The 'society' has been widened to the larger outlook of religion, but now we come to the center of all Christian activity, I mean the church. Should we not do more to unite the churches from which all good works flow? No 'sacrifice' on the part of any missionary society is too great for this grand cause."

"The name of the Chinese church should be known throughout

the land as the Chinese Christian Church and the separate parts distinguished from each other only by the location that the church occupies, as the Chinese Christian Church of Peking.

"Another thing the result of church divisions as seen in the West affords another incentive to union of China. In the nature of things, China is by no means interested in such divisions and in fact the very opposite is the general opinion of the Chinese Christians today.

"View China from the Chinese standpoint, for every missionary working in China is laboring for China's good and welfare, and the missionary is China's best friend. We cannot all be leaders, but we can all be friends. The fundamental truths as set forth in the Book must be safeguarded, while historical interests, divisions and parties, forms and rules can be naturalized to meet China's great needs.

"It is with sincere Christian friendliness I present before you what is to me the most important and most urgent problem, and ask for your patient and open-minded consideration, for this may be the starting point of the larger union when the Christians of the whole world will be as one flock under one shepherd, and then the whole earth shall be full of the knowledge of the Lord as the waters cover the sea."

I have quoted thus at length from Mr. Cheng, because he expresses the sentiment of the church in every land. The native Christians of every land are demanding that Western divisions be dropped, that Western names be forever given up, and that Western non-essentials shall not be transplanted in the East. Some of the native Christians are even demanding that Western contributions of money shall cease—if such contributions mean the subsidizing of the church so that it shall still be divided.

The seventh point is that the mission fields shall furnish the acid test of that which is essential and non-essential. It, first of all, shall test the life and loyalty of the men that go from the West. I have been tremendously impressed how men have gone to the East and how quickly the man absolutely loyal to the Christ and his divinity has found his place, and if any man's life there was not absolute loyalty to the Divine Christ, how quickly he failed under the tremendous pressure of the mission field.

One of our religious neighbors heard that one of their missionaries was "liberal" in his attitude toward Christ, and they sent a good bishop to investigate. The bishop landed in the village one evening and stopped at the home of another missionary, paying only a brief call on the man to be investigated. The next morning he announced his intention to leave, and the man with whom he was stopping said with a good deal of surprise, "But you haven't investigated this man." The good bishop said, "Oh, yes I have, for any man that can stand the smells of this town has more faith in the

divinity of Christ than have I, and who am I that I should come to question the loyalty of a man who is standing against the tremendous odds of non-Christian religions?"

Again, the mission field will quickly judge that which is essential and non-essential. No man or church will dare to stand for some unimportant principle as the acid test of the mission field is applied to it. I state again, that the mission field demands from every standpoint, added to the divine command of Christ himself, that the church be united.

As a second general consideration, it is well to consider the *process* of the union that must come on the mission field. There have been many plans advanced, many steps proposed. Some have thought that by comity and the avoiding of overlapping, which is commendable, that the task could be accomplished. Some have thought that by federation and co-operation the task could be accomplished, but I believe that every man who has been face to face with the problems of heathenism and the non-Christian religions, will unite with me in saying that neither federation, nor comity, nor co-operation will solve the problem in the world field, but union only will suffice. The first steps of union seem to be the union which does not necessarily involve doctrine. The union of schools and hospitals and of the great institutions. Our own communion has just right to be proud of the magnificent steps we have made in the question of union in the world field. The University of Nankin stands, as Dr. Mott has said, "the beacon light of Christian union in all the world." It is the most pronounced advance that has been made. What has been accomplished there could never have been accomplished by federation nor by comity. Only by the unity of interests could that great university have accomplished the place it occupies today. In that union there is no compromise of any principle, but the greatest opportunity for preaching the truth. Some have asked how union will come. Those of us on the mission field believe that it will come by contribution, by the recognition that all have emphasized some great, essential principle, and when there shall be one church of Christ, these various principles emphasized shall be blended and united. Our own contribution will be, first, a full recognition of all Christians. The mission field has given me a view point that perhaps some at home have not received. When you meet the man who loves Christ and fights shoulder to shoulder with him, you will be glad to accept him as a Christian only, and may we dare, in love, to recognize the Christian life and character of those who name Christ? We shall contribute to that united church a direct study of the Scriptures, emphasizing their authority and dignifying them with a place above every word. We shall contribute a loyalty to Christ, giving to all the right to know him, not through creed or human interpretation, but through personal and vital contact with

Him. We shall contribute an emphasis on the great essentials, dignifying the two great sacraments of the church, giving them such Scriptural authority as perhaps they had not had across the centuries. We shall contribute an intensive evangelism to that church. These are some of the things that a century's emphasis has given us the right to emphasize when the church shall be united and which we must emphasize if we are to reach the non-Christian world. Others shall make great contributions. They will bring a real theology of God the Father. They will bring the real idea of stewardship that we never had, of the wealth that God has committed to their hands. I can see in that united church that one of the greatest charges of heresy will be against the millionaire and the man of wealth who withholds that which belongs to God. Another emphasis that I can see will come largely from others in that united church, will be the emphasis on things spiritual. In our desire to get away from the letter of the law in regard to observance of the Lord's day, have we not sometimes swung from law to license rather than from law to liberty? May I dare to say that in our idea of prayer have we not often-times been mechanical in our interpretation rather than laying hold of the greatest vital power that is in the prayer life? Out of the magnificent consecration of the world believers in Christ we will come to a real conception of prayer. To that united church will not others bring an emphasis on the dignity and work of the Holy Spirit which in our advocacy of other things we have neglected. Has not the hour come when His office and His work must be emphasized as never before if we are to go out to world conquest? Another contribution that others will make will be extensive evangelism. More and more as we are united will we realize our world duty and the world need. Others will bring a broad Christian culture and emphasis on education, which as yet we have not had time to largely consider and to solve. These are only some of the vital things that will be in the united church. Many other contributions that we and others will make must necessarily be omitted, but can we not believe that as the church shall lift up its eyes to the world task that when union shall come there shall be nothing of self or of sectarianism?

This leads me, as the third general subject, to speak of hindrances to union on the mission field.

The first great hindrance that I would mention is the sectarianism of all the churches at home. A missionary of another church said to me one time, "Mr. Cory, if the missionaries were to get out of China the church in China would be united in six months." He said, "It is only the hand of the divisions of the West that keeps the Chinese church apart." I am not prepared to say whether this was a very extreme statement or not, I only know that many great steps of union that would in no way have compromised any truth,

but would have contributed to Christ's divine will, have been hindered by the sectarianism of the church at home.

Another great hindrance to union has been, not doctrine, as some have supposed, but great property interests. In one case it seemed that the time had come for various missions working in the same center to have a union church. Some who were immersionists were very much concerned as to what form of baptism should be adopted. When they met in a conference, the leader, who was a Methodist, said, "Men, our first step is to spend a half-hour in prayer." After that half-hour of prayer he arose from his knees and said, "We have in this group today men who believe that baptism might be administered by more than one form; we have those who believe that baptism can be administered in only one form. One of the vital principles of union must be that no man violate his conscience. Those of us who believe that immersion and something else might serve as the form of baptism, will not violate their conscience if we give up the 'something else,' but if we ask the man who believes in immersion only to take the 'something else' for baptism, he violates his conscience." He went on to say, "Men, if we have this united church we must respect the conscience of those men and accept baptism by immersion as the practice, even though we might believe that 'something else' would do." For some this seemed to settle the question, and hope that the church would be united, but that union was not accomplished. Why? Because of property interests. The greatest menace today to the union of God's people in the world is the vested church interests. The great church buildings, the great denominational schools and colleges in America and abroad are the greatest menace that faces the church today. Long after the question of name and the sacraments are settled the church will be still kept apart because of the vested interests of church property. As our schools, colleges and hospitals are being planted on the mission field we must not again commit the sin of building separately, but we must build and invest *together* for God, always remembering that great principle above mentioned, "that no man shall violate his conscience."

As the fourth general division, I wish to consider the culmination of Christian union. How will it come? Some of our leaders have said that when Thomas Campbell discovered the 17th chapter of John he made a greater discovery than when Columbus discovered America. It is true. No greater truth has ever been uttered, but do we not need to study the 17th chapter of John in the light of the call from every mission field for consecrated life? Has not the time come when we must put our emphasis upon that 17th verse of the 17th chapter, which says, "Consecrate them through thy truth, thy word is truth." We must remember that the greatest expression of Christian union that has ever been given, was the expression of

that recorded prayer of the Master. I am one of those who believe absolutely that union can come only by united prayer. One of the most remarkable illustrations of the power of prayer that I, personally, have witnessed was during the Centenary Conference in Shanghai. A resolution had been presented to the conference which meant the accepting of the Apostles' and Nicene creed as the basis of the conference. It seemed that the conference was to be hopelessly divided, but at the lunch hour a dozen men gathered together, and after the most earnest prayer and conference, the following resolution was written:

"That this conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Spirit; in our testimony as to sin and salvation, and our homage to the divine and holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

"We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit. While freely communicating to this church the knowledge of truth, and the rich historical experience to which older churches have attained, we fully recognize the liberty in Christ of the churches in China planted by means of the missions and churches which we represent, in so far as these churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe keeping of their Lord, and when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control."

This resolution born of prayer speaks how union can come, viz., with the Bible as the basis and Christ as the center.

Other illustrations of what has been accomplished by united prayer are forbidden because of time, but I feel that I must relate

a story of consecration. For three years there flashed across the sky of China the life of that great teacher and preacher, Dr. Li. Dr. Li illustrates his idea of consecration in the following story:

He said he was riding along the streets of Shanghai one day in a rick-shaw. It was just after the mail boxes had been put up. The rick-shaw coolie took from his pocket a letter, and turning to Dr. Li, said, "Where can I mail this?" The doctor pointed to the mail box and said, "Put it in that box." The coolie hesitated, looking all around the box, and said, "It is dead, it won't go if I put it in there." Still the good doctor insisted, and finally the coolie put the letter half-way into the box, holding hard on to the other half. Isn't it true that the most of us are only putting half of ourselves into the kingdom of God, while on the other half we have a firm grip? The good doctor, wanting to hurry on, said, "No, that won't do, put it in until you cannot see your fingers," thinking of course that he would let go. So he stuck the letter in and put his fingers into the mail box as far as he could, but still holding on the corner. And again, isn't it true that most of us are trying to put our fingers into the kingdom of God, holding on to the corner of the envelope, ready at any time to withdraw? The doctor, growing impatient, said, "Let go of the corner of that envelope, cut loose." The coolie looked at him in amazement and said, "Oh, no, if I were to cut loose I would lose my postage stamp," and he withdrew the letter from the box. How many of us are like that, for fear of some little postage stamp we are unwilling to put our lives and interests and our all into the kingdom of God.

As I was finishing this address, Brother Ogden, of Tibet, came into my office. I said, "Ogden, do you want the various western divisions of the church to come into Tibet? Will the church that conquers Tibet be the divided church of sectarianism?" Trembling with emotion, he uttered these words: "There is no room for sectarianism in Tibet."

Friends, as a practical missionary of more than a dozen years, having studied the conquest of the world from every view point, I want to say to you that no truer word was ever uttered; there is no room for sectarianism in Tibet, in China, in India, in Africa, in the islands of the sea, yea, may I say there is no room for sectarianism in this great, big world of ours. The world call is in the terms of that magnificent prayer of Christ, that the church may be united, in order that the world may believe on him, the world's hope, the world's Saviour, the world's need.

REPORT OF THE COMMISSION OF THE DISCIPLES.*

By F. W. BURNHAM.

Secretary of the Commission on Christian Union, Springfield, Ill.

The Council on Christian Union was organized at Topeka, Kansas, two years ago on October 12, 1910. Its organization grew out of the earnest plea, by the president of the American Christian Missionary Society for that year, Brother Peter Ainslie of Baltimore, Md., that the "Unfinished task of the Reformation" ought to be more seriously and prayerfully undertaken. At a mass meeting of Disciples, in which problems of the advocacy of Christian union were discussed, a committee was constituted and designated as, "A Committee Appointed to Recommend a Form of Organization of Disciples of Christ to Promote Christian Union." Upon the adoption of the report of this committee together with a simple constitution the council came into organized being.

The constitution states that the purpose of the organization shall be:

"First: To create and distribute literature bearing on Christian union among the people of our own and other religious bodies, and to solicit and hold in trust funds for this purpose.

"Second: To arrange conferences in important centers on the subject of Christian union.

"Third: To prepare and send to all religious peoples an address reciting the great cardinal principles of our movement, and urging the vital importance of Christian union if we are to conquer the world for Christ."

To carry out these purposes a commission, composed of nine members, was constituted. At the convention in Portland, Oregon, July 7, 1911, this commission was enlarged to twenty-five members. In the two years which have elapsed since its foundation the commission has carried on its work in strict harmony with these declared purposes.

By one of those strange coincidences which seem to mark the hand of Providence in the affairs of men, at the same time another great religious body, acting entirely independently and without the knowledge of our steps—the General Convention of the Protestant Episcopal Church in the United States of America, assembled in Cincinnati, O., appointed a Commission on a World's Conference on Faith and Order,

*Read by the secretary before the National Convention of the Disciples, Louisville, Ky., Oct. 19, 1912.

to which one hundred thousand dollars was donated to carry forward its work. Some months preceding this action a unity foundation was constituted by the Episcopalians whose purpose should be to gather and disseminate accurate information regarding all religious bodies in the interest of a united church of the future.

There had existed, prior to this time, a committee on "Comity Federation and Unity" among the Congregationalists, and a standing committee on "Church Co-operation and Union" among the Presbyterians. The movements of a flood-tide of the Spirit, setting toward Christian unity, seemed clearly discernible and your commission at once set about the task of preparing to meet this rising tide. It was found that the first serious concern must be for a better spirit of unity and harmony in our own ranks. Accordingly there was issued, in the last weeks of the year 1910, after prayerful consideration, a message entitled, "A Plea for Charity and Unity Amongst Ourselves." Which message received the hearty endorsement of our leading editors, educators, ministers and laymen. This plea urged, "(1) *Prayer for one another*, (2) *Personal conferences in all cases of disagreement*, (3) *Abstention from unnecessary newspaper controversies*, (4) *The wisdom of editors and publishers withholding from publication all communications that might create ill feeling and division*, (5) *The cultivation of the spirit of unity and fraternity in all our utterances and in our co-operation with all other communions*, (6) *More spiritual culture in our public worship*, and (7) *The necessity of steadfastness for Jesus Christ as Lord of all and the only foundation and center of Christian Union.*"

In the meantime steps were taken to bring our Commission into co-operation with similar bodies of other communions, and to join with them, if possible, in promoting a World's Conference on Christian Union whenever sufficient Commissions should be constituted to assure the gathering of such a World's Conference. Friendly correspondence was opened, and a series of conferences arranged to be held in New York City in February, 1911.

The first conference was with the Unity Foundation of the Protestant-Episcopal Church. It immediately opened the way for cordial intercourse with leading spirits of this great communion. A better understanding of each other, and a desire to promote more sympathetic appreciation of the respective positions of the two communions was evoked. Out of this conference the Unity Foundation prepared and sent forth, both to their own people and to ours, a twenty-four page pamphlet setting forth the position, teaching and status of The Disciples of Christ, which, for accuracy of statement, courtesy of spirit and honesty of purpose, has never been surpassed by any utterances ever promulgated by one religious body regarding another.

During the stay of your representatives in New York in Febru-

ary, 1911, other conferences were held with committees of the Congregational and the Presbyterian Churches looking toward the furtherance of the purposes of the Council. A joint conference was also held between the Commissions of the Protestant Episcopal, Presbyterian, Congregational and Christian Churches. This was the first informal conference looking toward the calling of the proposed World Conference to be held some time in the future. Its immediate purpose and issue was to request other communions to appoint similar commissions and to arrange for future conferences of such commissions. Up to the present time some twenty commissions, representing as many protestant bodies, have been created, including the following: Episcopalian, Congregationalists, Disciples of Christ, Presbyterians, North and South, Methodists, North and South, Baptists, North and South, the Alliance of Reformed Churches holding the Presbyterian System. United Presbyterians, Reformed Presbyterians, Free Baptists, Reformed Church in America, Evangelical Lutheran Church in the U. S. A., Moravians, Reformed Church in the U. S., Church of England in Canada, and the Nippon Sei Kokwai of Japan.

In March, 1911, a sub-committee of your Commission met with a like committee of the Unity Foundation for the purpose of planning some constructive work to be undertaken by each body dealing with questions of doctrine or practice mooted between the two. It was then decided that we should have prepared a comprehensive paper on Christian baptism, and the Unity Foundation to have prepared such a paper on the order of the ministry, these papers, when prepared, to be read at conferences called for the purpose, discussed and submitted for publication. Your Commission selected President Frederick D. Kershner, of Texas Christian University, to prepare the paper on Christian baptism. After more than a year of preparation this paper was submitted and read before the committee of the Unity Foundation in New York, April 24, 1912. A vote of thanks was extended the author, and the publication of the paper requested by the Unity Foundation, whose secretary, Dr. Arthur Lowndes, pronounced it the most scholarly document on Christian baptism which he had ever read or heard. The paper is soon to appear in a neat monograph from the presses of The Christian Board of Publication under the auspices of this Commission.

While in New York for the presentation of the paper on baptism, members of the Commission met with representatives of the Congregational Church in a conference at the University Club in Brooklyn, where they were the guests of Dr. Nehemiah Boynton, Moderator of the Congregational National Council. At this conference the possibility of encouraging union between congregations of the two communions, where such union could most readily be consummated, was considered and some plans formulated for expressing such encouragement. As a result of this conference a letter was issued and pub-

lished in the religious journals of both communions setting forth the following conclusions:—

“First, that there are no essential differences of faith which need keep Congregationalists and Disciples apart.

“Second, that our respective polities have so many points of resemblance that no elaborate reconstructions would seem necessary to bring congregations of the two bodies into working harmony.

“Third, two practical steps were suggested for the initiation of this closer affiliation: (1) Where there are two churches, one of the Disciples and the other of the Congregationalists, in a community where the conditions justify the existence of only one, these two churches might agree to worship as one congregation, and unite in the support of one minister. (2) That the members thus uniting for greater efficiency be enrolled as members of their respective bodies, and their missionary offerings forwarded through such boards or societies as each may elect. Furthermore, in order that the standing of the common minister may be deemed regular in them both, it is desirable that the Congregationalists and the Disciples should give each other recognition and regularity of standing as ministers of Christ.

“It was also resolved that in the near future, further and enlarged conferences be organized for the advancement of this endeavor.”

In July, 1911, our Commission began the publication of a quarterly entitled, “Christian Union Library.” This quarterly has regularly contained the latest and best utterances on various phases of Christian Union. Through its pages our own brethren have spoken: and also leading lights amongst Baptists, Presbyterians, Episcopalians, Congregationalists, and others. Copies of the quarterly have been sent to all the members of this Council, to our ministers, to the ministers of other communions, particularly to those whose church was represented by a writer in a given issue, to members of other commissions, and some issues distributed through the kind offices of the Federal Council of Churches of Christ in America.

Through the munificence of Brother R. A. Long, of Kansas City, the publication of this “Library” was made possible, by his putting at our disposal the use of the presses of the Christian Board of Publication to the extent of twenty thousand dollars within two years. But the Commission had to depend upon other voluntary contributions, annual two dollar memberships in the Council, and the annual subscriptions for the Library of twenty-five cents each, to pay all its own operating expenses and the heavy postage and expressage bills for the distribution of its literature. After liberal contributions from a few persons, mostly members of the Commission, early in the present year, therefore, the Commission found its funds exhausted, and the sending forth of the “Christian Union Library” had to cease. In this extremity Brother Long again came to our assistance by a

modification of his original proposition. He now proposed to donate five thousand dollars per year for a period of two years, with the understanding that the Commission use all the printed matter needed from the presses of the Board of Publication, and draw upon him for such other funds as the work may demand within that period. With this timely assistance the issues of the quarterly are being resumed, and the monograph on Christian baptism by President F. D. Kershner is being published for distribution.

The Commission has held many conferences with smaller groups and amongst its own members. Its officers and members, all of whom serve without compensation, have spoken on Christian union at many of our own state and district conventions, have represented our cause before the gatherings of other religious bodies—Peter Ainslie having appeared in this capacity on the platform of the Winona Bible Conference, at Winona, Indiana, in 1911,—and have given their personal attention and encouragement to efforts toward union wherever an opportunity was afforded. The Commission helped to provide the program for the convention at Portland, Ore., in 1911, and arranged for the Christian union session in the Armory at Louisville, Ky., on Sunday night, October 20, 1912, at which Bishop Boyd Vincent, of Cincinnati, representing the Protestant Episcopal communion, delivered the principal address, our own Brother A. E. Cory, of China, presented the imperative need for Christian Union from the view-point of the Foreign Field, and hearty greetings of fellowship were voiced by local ministers—Rev. J. Sprole Lyons, of the Presbyterian Church, and Rev. W. W. Landrum, of the Baptist Church.

The Commission found a hindrance to the progress of its work in the recurring annual deficit of our communion to the apportionment of the Federal Council of Churches of Christ in America. It became necessary, therefore, for the commission to urge each year upon our churches the payment of this obligation and to request some one to undertake the canvass. Yet members of the commission felt that this was not properly a part of the duty of the commission, and that we ought not be burdened with it. We rejoice, therefore, that the Mass Meeting of Disciples at Louisville named a special committee for this purpose.

The Commission begs the churches and our brethren to remember that it is composed of men whose local duties might well engross all their efforts, that the time which they can devote to this special field, urgent as are its calls, is relatively small, that the task is great and that progress toward its consummation must necessarily seem slow. Yet definite steps are being taken, the results of which justify our endeavors and our hopes. Let us cherish the spirit of the great Gladstone, who said: "I am in all things for progress, slow but solid. To effect one real step in the direction

of reunion, after the events of the past five hundred years, would be enough to lead any man contentedly to lay down his head and die." This is our supreme task. Let us not neglect it nor forget it; but labor for it and pray for it, confident that the time will come when, in answer to our Saviour's prayer, His United Church shall present to the world a convincing proof that God hath sent him.

The Council in session at Louisville, Ky., October 20th, 1912, selected the following officers and members of the Commission for the ensuing year. President, Peter Ainslie, of Baltimore; Vice-president, Carey E. Morgan, of Nashville, Tenn.; Secretary, Frederick W. Burnham, Springfield, Ill.; Treasurer, E. M. Bowman, Chicago; Commissioners, J. H. Garrison, St. Louis, I. J. Spencer, Lexington, Ky., Finis Idleman, Des Moines, Ia., Wm. P. Lipscomb, Washington, D. C., R. A. Long, Kansas City, Hill M. Bell, Des Moines, Ia., M. M. Davis, Dallas, Texas, W. F. Richardson, Kansas City, J. M. Philputt, New York, A. C. Smither, St. Louis, E. V. Zollars, Enid, Okla., Frederick D. Kershner, Fort Worth, Texas, W. T. Moore, Eustis, Fla., B. A. Abbott, St. Louis, Mo., E. L. Powell, Louisville, Ky., J. H. Goldner, Cleveland, O., Charles S. Medbury, Des Moines, Ia., Miner Lee Bates, Hiram, O., C. M. Chilton, St. Joseph, Mo., B. B. Tyler, Denver, Colo., W. B. Craig, Redlands, Cal.

Frederick W. Burnham, Secretary.

Other issues of the Christian Union Library.

No. 1. July, 1911. **LOS ANGELES CHRISTIAN UNION CONFERENCE ADDRESSES—CHURCH UNITY.** By Joseph H. Johnson, D. D., Bishop Los Angeles Diocese of the Episcopal Church. An appeal for charity, liberty, self-examination and confidence in each other. **THE MESSAGE OF THE WORLD'S MISSIONARY CONFERENCE.** By Hugh K. Walker, D. D., Minister Immanuel Presbyterian Church, showing that at the Edinburgh Convention of 1910 the one great ideal of a united Christendom dominated the messages from the thirty different nationalities representing as many creeds. **THE NEW TESTAMENT CHURCH.** By Rev. A. C. Smither, Minister First Church, Los Angeles, giving an account of the founding of the church upon Jesus Christ and urging His authority as expressed in the Scriptures as final in all matters of controversy.

No. 2. October, 1911. **WORK OF THE COMMISSION OF THE DISCIPLES OF CHRIST.** By Peter Ainslie, D. D., President of the Commission of the Disciples. A brief account of the organization of the Commission on Christian Union at Topeka, October, 1910, and the work it has done up to October, 1911. **CHRIST, NOT DOCTRINE, THE ONLY BASIS OF CHRISTIAN UNION.** By W. C. Bitting, D. D., Minister Second Baptist Church, St. Louis, Mo. Emphasizing unity upon the person of Jesus Christ, rather than unity upon a system of theology or even the interpretation of the Bible. **A LITTLE CATECHISM FOR CHRISTIANS.** By Amos R. Wells, Editor "The Christian Endeavor World," Boston. Being fifteen questions and answers on the evils of denominationalism. **AN OPEN LETTER TO THE CHRISTIAN WORLD.** By J. H. Garrison, LL. D., Editor "The Christian-Evangelist," St. Louis, Mo., which sets forth the message of the Disciples of Christ for a united church, with the Scriptures, especially the New Testament, as the rule for faith and practice.

No. 3. January, 1912. **CHURCH UNITY: A PLEA FROM THE MISSION FIELD.** By J. Campbell Gibson, D. D. An address delivered from the chair of the Synod of the Presbyterian Church of England, May 3, 1909, showing that the victories won on the mission fields have not been won in the name of denominations, but in the name of Christ, that the abolition of creeds is a growing necessity and that frankness, courtesy and brotherly fellowship must take precedence in the path for church unity. **THE FINAL BASIS OF RECONCILIATION: A STUDY IN THE POSSIBILITIES OF THE UNITY OF THE SPIRIT.** By Oliver Huckel, D. D., Minister Associate Congregational Church, Baltimore, Md. An address delivered at Edinburgh, July 3, 1908, giving a vision of final possibilities of the uniting of the Protestant and Roman branches of the church, and the one vital means of its accomplishment. **AN APPEAL TO CHRISTENDOM FOR THE UNION OF ITS FORCES.** By W. T. Moore, LL. D., formerly Editor of "The Christian Commonwealth," London, Eng., which shows Protestantism to be an evolution out of apostacy towards a larger loyalty to Christ and that the call of the Disciples of Christ is to center all leadership in Him, so that the reign of love may have the right of way.

No. 4. April, 1912. **THE PERIL WITHIN.** By James M. Philputt, D. D., Minister Central Church of the Disciples, New York, pointing out the danger of worldliness in the modern church and emphasizing unity on Jesus Christ rather than on the New Testament. **ARE THE DISCIPLES JUSTIFYING THEIR EXISTENCE?** By E. M. Bowman, Treasurer, Commission on Christian Union of the Disciples, Chicago, emphasizing the business side of church matters and calling for practical co-operation in reducing the numbers of congregations in over-churched sections. **THAT**

THEY ALL MAY BE ONE. By Alexander Whyte, D. D., Minister St. George's United Free Church, Edinburgh. A sermon against strife and vainglory, which were the original causes of division, and pointing out the first step toward union is looking with kindness upon the worth of other communions. **OUR FELLOWSHIP AND THE TASK.** By Peter Ainslie, D. D., Minister Christian Temple, Baltimore. An address delivered from the chair of the National Convention of the Disciples, Topeka, Kan., October 14, 1910, claiming all believers to be rightly in our fellowship and our task is to make practical this condition.

No. 5. July, 1912. THE BREAKING DOWN OF BARRIERS. An editorial by Rev. Peter Ainslie, calling for sincerity, frankness, desire, forbearance and love in one communion dealing with another. **NOT SAME-NESS, BUT UNITY.** By Newell Dwight Hillis, D. D., Minister Plymouth Congregational Church, Brooklyn. A sermon on conserving wasted energies and the contribution of education and science to Christian Unity. **CO-OPERATION A NECESSITY BEFORE UNITY.** By Rev. John Howard Melish, Rector Church of the Holy Trinity, New York, emphasizing the hearty co-operation of all communions in all social and moral affairs, as a practical step toward unity. **CHURCH UNITY.** By Rev. Lathan A. Crandall, Minister Trinity Baptist Church, Minneapolis, Minn., pointing out the scandal of denominational distrust and commending the movement for the union of all Protestants in Great Britain. **OUR PLEDGE TO CHRISTIAN UNION.** By Rev. Finis S. Idleman, Minister Central Church of Christ, Des Moines, Ia. An address delivered at the National Convention of the Disciples, Portland, Ore., July 8, 1910, affirming the pledge of the Disciples of Christ to the union of Christendom by the genius of their origin, the catholicity of their plea and the increase of their numbers.

THE CONGREGATIONALIST, Boston, says: "It is an unusual and valuable work that the Commission on Christian Union of the Disciples of Christ is doing. It is issuing quarterly these Christian Unity pamphlets, each comprising from thirty to fifty pages, for wide distribution among thinkers and leaders of all the denominations. It prints with every issue a list of the organizations, commissions or committees on Christian Union of the various communions, and also prints an excellent bibliography of the subject of Christian Union."

FORM OF BEQUEST.

I give and bequeath to the Commission on Christian Union
of the Disciples of Christ, to be paid by my executors to the
Treasurer of said Commission, the sum of \$.....
the same to be applied to the general uses and purposes of
said Commission under the direction of its Executive Committee.

Organizations on Christian Union.

CONGREGATIONALISTS—Committee on Comity, Federation and Unity:

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Christian Union Library

JANUARY, 1913

NUMBER 7

A PRAYER.

THE UNITY OF OUR FAITH. AN EDITORIAL.

ORGANIC UNION. By AMOS R. WELLS.

THE PROCESSES BY WHICH WE MAY REALIZE THE
ANSWER OF OUR LORD'S PRAYER THAT WE ALL
MAY BE ONE. By JOHN R. MOTT.

THE NINETEENTH CENTURY FULFILLMENT OF THE
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Issued Quarterly by the Commission on Christian Union of the
Disciples of Christ.

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Published by
CHRISTIAN BOARD OF PUBLICATION,
2712 Pine Street, St. Louis, Mo.

Under the Auspices of the
COMMISSION ON CHRISTIAN UNION,
537 N. Fulton Ave., Baltimore, Md.

A Prayer

OUR Father, we thank Thee for Thy patience with us in our lack of love among ourselves. It is all uncovered before Thee. Thou hearest our whisperings about each other, Thou seest our suspicious looks toward each other, Thou knowest our loyalty to party above the common good. We acknowledge our transgressions and our sin is ever before us. Against Thee, and Thee only have we sinned and done this evil in Thy sight. In pardoning us, give to us a passion for fellowship with all who love our Lord Jesus Christ. This is His work in us and our brotherly service to one another is to His glory and for His sake, to Whom be praise and dominion for ever. Amen.

THE UNITY OF OUR FAITH

Protestant communions are closer together than they know. A Presbyterian visiting a Methodist Church, said, "Your preacher preaches like a Presbyterian." A Disciple visiting a Baptist Church said, "Your preacher preaches like a Disciple." The fact is that all communions today are preaching more from the Bible than ever before and consequently they are preaching more alike than ever before. Neither is trying to imitate the other, but all are trying to get the message of God. In many instances the things that separate us have become either archaic or so minimized as not to appear insurmountable. Many of the theological phrases of fifty years ago are obsolete in their practicability. The time has come for us to emphasize the unity of our faith.

A practical illustration of this was given recently in the Central Christian Church, Denver, Colo., where Rev. George B. Van Arsdall is the minister. The program consisted of an address at 5 o'clock on Sunday afternoons, covering eight weeks. The subject of all the addresses was "The Unity of Our Faith." On the first Sunday afternoon Bishop Francis J. McConnell spoke for the Methodists, with Trinity Methodist Church participating in the services. The next Sunday afternoon, Rev. B. B. Tyler spoke for the Disciples of Christ. On the next Sunday was Rev. Robert F. Coyle, who spoke for the Presbyterians, then Rev. Frank T. Bayley for the Congregationalists, then Rev. John E. Hummon for the Lutherans, then Rev. John H. Houghton for the Episcopalians, then Rev. David H. Fouse for the Reformed Church, and on the last Sunday Rev. A. H. C. Morse spoke for the Baptists—in all, eight Sunday afternoons and the results were most salutary.

It is an example that might be followed with profit in every city. We have so long been taught that there are great differences between Protestant communions that it will require many such meetings to uproot the unbrotherliness and in most instances false teachings in this matter. Our immediate task is to claim kinship with all who accept Jesus Christ as Lord and Saviour.

This may express itself in conferences between commissions of different communions, in mass meetings of the various communions and in the uniting of congregations of different communions. Some years ago a congregation of Baptists and a congregation of Disciples in Chicago united under the name of "Memorial Church (Baptists and Disciples)." The arrangement is working with perfect satisfaction, as it would be in thousands of instances between other con-

gregations of Baptists and Disciples. Negotiations are now being conducted between two congregations of these same communions in one of the large eastern cities, and it is hoped that its consummation will be speedy. In Little Rock, Ark., two Presbyterian Churches—one Northern and the other Southern—have united into one organization. While these hold to the same doctrinal standard, the problem of prejudice forms a more insuperable obstacle than doctrines, but these two congregations have put away a sin that those communions that separated on the slavery question ought to have put away long ago. A Congregational Church and a Christian Church in Toppenish, Wash., both supported by their respective missionary boards—have united under the name, "Christian-Congregational Church," and becomes at once a self-supporting church. In Anson, Tex., the Northern and Southern Presbyterians and the Disciples are negotiating for union by their three congregations. Other instances might be cited, but these mentioned are from all parts of the country and are examples of union between those communions that have grave differences in the minds of some. The fact is that many of these differences are imaginary. When Christians stop thinking about their differences and get together in a side by side push for the common good, they see that their agreements are so broad and so deep that their differences fade out of view. The indications are that a tide is rising and every indication of fellowship among Christians is to be received with thanksgiving and praise. Union is inevitable. Our theories about how it will come and when it will come may have force in them or may not, but one thing is sure and that is that the most practical expression of our faith in the divinity of Jesus Christ is found in the practical expression of our love among Christians. "By this shall all men know that ye are my disciples." This and this alone is the badge of Christian discipleship.

We believe in the same God, the same Christ and the same Holy Spirit. We hold sacred the same Bible, honor the same day and are conscious of our need of the same salvation. Here is ground for a common prayer; a common worship and a common service. There is a unity in our present day faith that cries after a practical expression of it in brotherhood. It devolves upon every Christian of whatever name to make his contribution for a more definite brotherhood among believers by both his conduct and his utterances. A church made up of Christians who dislike each other and are suspicious of each other needs conversion before it can become fit for leadership in the world victory. Peter Ainslie.

ORGANIC UNION

By Amos R. Wells, Editor The Christian Endeavor World, Boston, Mass.

"Let us have fellowship among the denominations," some say, "but not federation." "Let us have federation," say others, "but not organic union."

There can be neither fellowship nor federation without organization. Both fellowship and federation, so far as they are vital and not mere dead names, are organic.

It is the organic union of all Christians that is urged in the New Testament, and it is not other kind of union—if, indeed, any other kind were possible.

For, said Paul, in his immortal analogy, as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased Him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye can not say to the hand, I have no need of thee; or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need; but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof.

At this point some may wish to object: "Paul was not talking of denominations, but of individual Christians in local churches."

With happy reason he was not talking of denominations; that folly had not yet arisen. We know with what indignant vigor he checked the

beginnings of it in that same Corinth: "*I am of Paul, you Corinthians are saying: I of Apollos; I of Cephas.* Is Christ divided?"

Were our hundred denominations existing in his day, can we not imagine Paul's dismay? "*Hath Christ one hundred bodies?*"

No; Paul's ideal of the church is that it is one body of the Living Lord, one organism, with varied parts.

Paul's analogy is as strong a recognition of the need of differences among Christians as it is a plea for vital union. Organic union implies organs. All life is organic, has organs as its instruments. The higher the life, the more numerous and complex are the organs. Paul's idea is not a formless amœba, a bit of protoplasmic jelly, thrusting forth a portion of itself for an arm, and again the same portion perhaps for a leg, and anon, very likely, the same portion for a stomach, wrapping it around its food. Paul's ideal is the highest organism, with thoroughly differentiated and permanent organs, not interchangeable, and measurably independent, but fed from the one life-fountain, and linked together by the one mesh of sympathetic nerves.

Organic union, then, is not identity. Some bodies of Christians are full of fire and fervor, but no one wants to make the body all heart. Other denominations are more cautious, deliberate and thoughtful; but no one wants to make the body all brain. Still other denominations excel in preaching, and others in missions, and others in charities, and others in the reception and adaptation of new ideas; but no one wants a body that is all mouth, or feet, or hands, or ears. The very conception of organic union is an implication of diversity of organs.

Yet this must be fairly said, that less and less, as denominations grow from their individualistic beginnings, can they justly be characterized by any one attribute. As I write, the Presbyterians, popularly deemed argumentative and scholastic, are engaged more widely and aggressively than other denominations in evangelistic work, and that in tents. The Methodists are supposed to be the people of fiery impulse and unschooled enthusiasm, but theirs is the only Protestant university in the city of Boston, the modern Athens.

The denominations have sprung from necessities, probably the hundred denominations from a hundred different individualities; but as time and the work of these same denominations conquer the formative necessities, the denominations inevitably lose their individualities. They come to resemble the trees of a great grove, their trunks distinct, but their branches blended in a sea of green.

Organic union, if it is to be vital, is not to be a congeries of historic organs. In the long organizing thought of God, I am told, my hand has been the matted claw of the pterodactyl, the fin of the fish, the flipper of the trilobite, the jelly of the amœba; but were a man to be born now with a fish's fin, he would be a monster. And historic denominations, whose differentiating characteristics are his-

toric memories rather than present-day realities, can never be the organs of a living body of Christ.

Organs, however, Christ's body must have, men and groups of men and vast denominations of men, whose likings and fitnesses point them to one task rather than another, and to one characteristic mode. Let no one speak of organic union as implying a dead level of uniformity. Only, the organs must be actual and not phantasmic, determined by present powers and not by the memories of the past.

But—and this is the truth to be emphasized—the organs must be united, or there is no organism.

Were Paul speaking now, he might say, "Ye Christians, how have ye dissected the body of Christ? Are the Methodists the heart? To what purpose does the heart beat apart from the body? Are the Presbyterians the brains? To what purpose do the brains think in a heap by themselves? Are the Baptists the missionary feet, the Episcopalians the ministering hands, the Congregationalists the eloquent tongue? But I see the feet in one pile, and the hands elsewhere, and the tongue by itself. *Dissecta membra*, and not the glorious body of Christ! Why, not even His robe was torn apart, nor a bone of Him broken, and would ye dissect Him utterly?"

No; even granting, as Paul would not grant, and as no student of the churches would grant, that the denominations as they exist today are so differentiated and characterized as to be workable members of the body of Christ, what absurdity is their present sundering! Organs must be united or they are no organs. Sever a nerve in your shoulder, and your hand and arm fall limp, a disorganized mass of bone and muscle. Clog a tiny tube in your neck, and your brain instantly ceases to think. Spread a bit of clotted blood over a corner of your brain, and your heart at once ceases to beat. There are no organs, there is only the form of organs, without vital union.

The ideal of Christian fellowship, of church federation, that many entertain is a bundle of sticks tied together. The sticks can be broken separately—for they remember the old story—but the bundle can not be broken. Brothers, when sticks are tied into fagots, it is not that they be broken, but that they be burned! What an ignoble symbol for the church of the living God—a bundle of dead sticks!

Rather, the body, the body! One presiding intelligence, directing every part to vigorous deeds. One weaving sympathy, that all may sorrow and rejoice together, and move in harmony. One well-poised strength, all the body fitly framed and knit together through that which every joint supplieth. And one Spirit of the living God at home in every organ, in one no more than another and no less than another, rejoicing in the instrument of his will!

Why should we long for this organic union with one another and with Christ?

Why should we plan for it, and admit no plans contrary to it?

Why should we work toward it, slowly though surely, with the patient enthusiasm that never consents to defeat?

Because it would be the climax of our splendid church history, the consummation of our Christian evolution.

Because it would place the ability of each at the disposal of all, and the power of all at the disposal of each.

Because it would combine the utmost flexibility with the utmost strength, absolute freedom with perfect stability.

Because it would inspire every Christian with the momentum of the Church Universal, and overbear all evil with an infinite phalanx of good.

Because it would be the maximum of utilization with the minimum of machinery, the most results with the least waste.

Because it would transform religious drudgery to a religious zest, and the aching strain of a dwarf into the easy swing of a giant.

Because it would put the Church of Christ in harmony with the organic union of nature and the organic union of the Triune God.

Because—and we return to our initial thought—because it is the will of Christ, who desires all good for his churches, and nothing but good for them—it is his loving will that they all may be one.

THE PROCESSES BY WHICH WE MAY REALIZE THE ANSWER OF OUR LORD'S PRAYER THAT WE ALL MAY BE ONE*

By John R. Mott, General Secretary World's Student Christian Federation, New York

One of the most discerning delegates of this conference, who has a remarkable insight into the conditions and needs of the Near East with which his life has been identified, has handed me in writing during the past hour the following remarkable statement of what I cannot but regard as the dominant impression made by the conference: "When we of the Near East came here with the complicated problems of our diversified nationalities, we thought that you were all of one nationality instead of many, such is the harmony which prevails among you." As we separate and go to our homes and as the conference recedes, this discriminating expression will come to be considered by us as the most characteristic aspect and influence of our gathering. What an illustration of genuine Christian unity the Constantinople Conference of the Federation has been! Never in the history of the world-wide Student Movement has there been anything like it. It should be reiterated that possibly not since the ancient Councils of Christianity has the entire Church of Christ been so fully represented on any one significant occasion.

The conference has been likewise an impressive challenge to genuine unity of spirit and effort. As we have mingled with our fellow delegates from all parts of the world, the magnitude of our task has been borne in upon us as never before. We have discovered a far larger student world to be conquered by Christ and to be related to the plans of his kingdom than we knew when we assembled in this place. The infinite difficulty of our problems is also more vividly realized by us. Some of us had thought that the difficulties in our respective fields were the greatest, but we have heard much from the delegates of other countries which has convinced us that their problems are even greater, and that the Federation must realize and present a more complete unity, if these difficulties are to be overcome. The sense of the urgency of the work which God has committed to us has possessed us more fully and constituted an added challenge to us to stand together. It has been worth all that it has cost to bring us to this place, in order that we might acquire

*An address delivered before the World's Student Christian Conference at Constantinople, April 28, 1911.

this sense of the imperative necessity of the Christian church realizing and preserving its true oneness as it looks out into the Near Eastern world. As we have separately and collectively pondered the vast issues at stake the dangerous and disastrous consequences which will result from anything less than true unity among us have presented a further challenge to such unity. The most appealing summons to oneness of spirit and effort made by the conference has been that of reminding us in countless ways that only through such genuine unity can we realize increasingly the infinite possibilities which God has in store for us. Never can we know the unsearchable and inexhaustible riches of Christ, and never can His Body be completed until we, in common with all his other followers, come to recognize ourselves and treat one another as members of the one divine family.

It is one thing for us to recognize and feel our oneness in Christ. It is another and vastly larger thing for us to go back to our different countries and communions and lead the great and rapidly increasing number of our different Student Movements to recognize and practice this unity. It is fitting, therefore, that in the closing hour of our conference we consider the processes by which a larger unity may be realized, and thus how we may hasten the answer of the prayer of our Lord that we all may be one.

The first process which should be emphasized is that of recognizing the Christian unity that already exists. To try to unite before we come to recognize our oneness is to reverse Christ's order. He teaches that we shall know his doctrine if we do his will. Disunion among his true followers clearly contradicts his will. Therefore, not to recognize the oneness that actually exists blocks off the further light which we so much need on this great question of entering into fuller unity, and upon the other problems the solution of which depends upon the solution of this one. Moreover, as history clearly teaches, the Spirit of Christ is not bestowed in mighty power upon those Christians who perpetuate division. It is well that we acquire the habit of reminding ourselves frequently that we are one in the most vital things; for example, in our union with the Living Christ, in our sincere desire to become like him, and our objective to extend his kingdom throughout the world. We need to have this dominant conviction as to the existence and reality of our unity. We must believe the fact that we are one. As a matter of fact, being in Christ, we are one whether we acknowledge it or not. The son is a member of his family, even though, owing to certain circumstances, he may not be conscious of the fact. A man is a member of his nation whether he feels it or not. We Christians of different nations, races and communions should ponder this fact until it possesses us as a conviction of such strength that it will promote not only right feeling, but also life and action to promote unity.

Another path along which we and other Christians must travel

if we enter into the larger and truer unity which our Lord desires is that of sincere contrition, confession and repentance. We should dwell upon our lack of unity, that is, upon our lack of sympathy and love, until the sense of its sinfulness deepens within us. While we recognize God's great mercies and blessings, even in spite of our disunion, our uncharitable judgments, our intolerant attitude, and our unkind acts, let us not obscure the fact that in the sight of Christ and his purposes such a spirit is unchristian and intolerable. We need to be honest with ourselves at this point, and to lead our fellow-members to be likewise true to themselves. There is nothing to be gained by minimizing the awful gravity and sinfulness of divisions among those who call themselves his true followers. It is not sufficient, however, to come to feel genuine sorrow for sin. This amounts to nothing unless it be accompanied by a definite cutting with that which is wrong in the past and by a resolute following of the light which we have received. In a word, we must bring forth fruits meet for repentance. Our contrition must be made effectual.

This conference has opened to us in a wonderful way another great process for promoting the larger unity to which we are summoned and that is by comprehension. In common with certain advocates of unity in the present day, we of the Student Federation desire not the compromising of any of our valuable distinctions or characteristics for the sake of uniformity, but comprehension for the sake of richness, truth and life. We as Christians are not called upon to surrender or minimize our differences, but to unite and compose them. Differences of convictions, diversities of methods, and divisions incident to historical development and racial conditions will all assume right proportions under the divine principle of the unity of Christ's kingdom. The Christian unity for which we should strive in this Federation is the supremacy of the whole over the parts. If we of the different Student Movements and different Christian communions have anything which we especially value, it should not be as our own that we value it, but rather on the ground that we regard it as the property in the largest and truest sense of all believing Christians. We have come to see during these days the greatness of our Christ, and I doubt not the conviction has become stronger than ever that in his plan we of the different nations and races, and above all, we of the different Christian communions, are necessary to each other, and certainly necessary to enable him to communicate himself fully to our generation. Only in this way can we measure up to the cosmopolitanism of Jesus Christ.

This Conference has shown us the tremendous advantages of hastening the realization of unity by what may be called transcendence. During these days we have risen to the heights. In the midst of the great mountain peaks of Christian experience we have come to see things more nearly in true perspective. One of these heights has been that of arriving at a larger knowledge of God. As we discover Him we discover our true relation to one another.

Another mountain peak of experience is that upon which Christ's followers come when they yield themselves absolutely to Him, henceforth to do His will and not their own. As we thus come to acknowledge Him as actual Lord and Master, we make it much easier to find our true relationship to one another. Is not our devotion to Him of such transcendent importance that anything which would divide us is of comparatively minor concern? Another great mountain on which we have stood has been that of the vision of the Kingdom. Its majestic and imperial dimensions have grown upon us as we have viewed through the help of our fellow-delegates the great world-field. We have come to find in our common faith in God, in our common love for Christ, and in our common purpose toward the students of the world, and through them toward all mankind a power of union which must be irresistible and triumphant.

This Conference, as well as the one at Oxford, and, I may add, the great World Missionary Conference at Edinburgh, have emphasized the importance of the process of intercession as a means of entering into larger and truer unity. This was and is one of Christ's principal methods of ensuring unity. He was familiar with the problem of disunion among his followers. His example, even more impressively than his words, shows the vital connection between prayer and this great end. It suggests the capital distinction between his method of meeting the problem and our own. We have grievously failed to heed the lesson and to follow his example. Why is this? Some of us have failed to pray for unity because we have been ignorant of the indispensability and power of this method. Others have failed to do so because of our unbelief. Others have neglected this means because of our egotism. Prayer on our part indicates that we recognize how impossible it is with human wisdom and strength to bring about unity; whereas failure to pray indicates that we think by our own devices and energy this wonderful end can be attained. Many more Christians have failed to pray the prayer of our Lord for unity because they have been so selfish and busy. Intercession is the most intense act which a man can perform. It calls for detachment of mind, for the use of time, and for the expenditure of nervous energy. The reason why most Christians have not prayed for unity has been their lack of plan and purpose. May the lessons which we have learned in our periods of united intercession lead us, as we go to our homes, to devise more liberal plans for enlisting the intercession of our fellow-students and other Christians. Let us call upon them to use this comparatively buried talent of intercession. One great advantage of intercession, which is sometimes overlooked, is that conscientious Christians will not dare to pray for that for which they do not then work.

In some respects the greatest service for unity rendered by such a conference as this is what it does in promoting Christian fellowship. All real unity is based upon intimate knowledge, confidence, and affection, and these are the results of seeing much of each other

in intimate fellowship. This explains not a little the fact that Christ left His disciples such an efficient and potent unity. The Apostles in the early days of Christianity did much to perpetuate this practice. Statesmen and all people of discernment recognize that a formal treaty between nations is not as satisfactory as an entente cordiale, or union of hearts. So it is among Christians. True fellowship is far better than legislation and definitions. For this reason we should welcome to our Summer Conferences deputations from other Student Movements, as well as encourage visitation between the local Associations or Unions. In this connection the advantage of the work of the traveling secretaries of our movements is apparent. We should bring about more frequent and closer intercourse between the leaders of the work in our different nations. This also suggests the immense benefit which comes from international conferences. In a day of so many organizations and conferences it is not strange that some people question the wisdom and value of this method. This was the case with myself. It was my duty for years to attend each year twenty or more national or international conferences. For a time I was in much doubt as to whether we were not having too many gatherings, but in recent years I have come to see that where conferences are well planned and ably led, and where there is a serious and high end to serve, they are abundantly worth while. Their benefit comes not through legislation. I notice that conferences for this purpose are not the ones which are most effectively promoting unity. The benefit of conferences is not so much that which comes from education or even inspiration. The chief service they render is in creating an atmosphere and spirit and disposition under the influence of which Christians come to see things more nearly as Christ sees them, and also in drawing Christians together in real sympathy and friendship.

We shall hasten the realization of our Lord's desire and prayer that we may all be one by keeping before us our colossal task. Just as war fuses together a great and complex nation, even its different and conflicting political parties, so a true and vivid conception of the vastness and difficulty of the undertaking of world conquest for Christ will serve to draw his followers together. It is well that we recall that Christ has commanded us to give all men now living an adequate opportunity to know of him. He has called us to Christianize the races and nations in every department of their life. He has summoned us to the reconstruction of the non-Christian world. It is his wish that the impact of the so-called Christian nations upon the non-Christian world be Christianized. He looks in a special sense to the universities which we represent to furnish the leadership for these truly great undertakings. This means that he looks to them for the guidance and directive energy to ensure concerted effort among his followers, for the rank and file of the Christians will continue to follow their leaders. Who can measure the unifying influence of the Watchword of the Student Volunteer Movement, "The

Evangelization of the World in this Generation"? This movement views the whole fact of Christianity in relation to the whole fact of the non-Christian world. The larger looms the task to be accomplished, the more imperative grows the demand that there must be unity in order to achieve the end.

By actually undertaking to work together Christ's followers hasten the realization of the larger unity which is so much needed. The Student Movement has employed this process. To do one thing together suggests and makes possible the doing of other things together. The number of things which the members of the Student Federation are doing together is multiplying from year to year at an almost geometrical rate of increase. We who lead the Christian work among the educated classes in the different nations and different Christian communions should continue to look for important tasks which cannot be done properly, if done at all, otherwise than together. In this, of course, our motive should not be one of union, but the good of the work. This process of working together breaks down divisions among Christians. It promotes mutual knowledge and respect. It affords convincing evidences of the benefits of unity. It removes doubt as to its practicability. Moreover, it is most contagious in its influence for unity.

The great need of our generation is that of apostles of reconciliation. Where are they to be found? Without doubt chiefly among the Student Christian Movements of the world, and especially among the members who have the privilege of attending conferences like this where they come under the contagious influence of large and true unity. We must not be content to stop with the realization of our oneness, with responsiveness to the ideal of unity, and with the vision of the spread of unity; but we must go out to do all that we can to promote it. We can do much—far more than we have realized. What should characterize those who are to become most helpful apostles of unity? They should be men of catholic mind and of sympathetic and conciliatory spirit. They should be thorough students of church history, possessing a reverential regard for God's dealings with the different nationalities and Christian communions. They should be men of vision and of constructive ability. They should be men of great and undiscourageable enthusiasm. Above all they should abound with a passionate desire to see Christ's wish for unity realized. He took us into the heart of the need and possibilities of this inspiring ministry of reconciliation when he said, "Blessed are the peacemakers." It is well understood that the highest order of diplomacy and statesmanship is that of making peace between nations and bringing about unity between divided peoples. The blessedness of this difficult and much-needed service is not so generally recognized. May each one of us come to experience the deep satisfaction and joy which Christ promised, as we go forth from Constantinople to work and pray for the unity of all his followers of every land and tongue and name,

THE NINETEENTH CENTURY FULFILLMENT OF THE PROTESTANT IDEAL

By Edwin C. Boynton, Minister Christian Church, Belton, Tex.

In the early years of the nineteenth century a religious movement was begun by Alexander Campbell, of Virginia; Barton W. Stone, of Kentucky, and others eventuating in that body of religionists now known to the world as the Disciples of Christ. As is at present generally recognized by students of church history, this movement was devoid of any purpose to create an additional denomination, but held for its ideal, a desire for the removal of the perplexing denominational divisions of the Church of Christ by restoring among Christians everywhere the primitive and truly catholic faith of New Testament Christianity.

Such an effort, of course, challenged the attention of critics as well as friends. While, probably, there were comparatively few who would dissent from the objective of the movement, the question always presented itself and does yet to all who feel an interest in the problem of Christian unity, as to whether or not the theology of the Disciples was in harmony with their purpose; whether or not that theology was a really representative one, accepted by the Protestant world, at least, as a fair and adequate statement of the common faith. If so, then the world of today can but be vitally interested in a plea which professes fraternalism grounded in fidelity to truth and speaks of a united Christendom not as a dream but a very possible demonstration.

In the belief that the movement of the Disciples is a realization of the great ideals and purposes of the Protestant reformation of the sixteenth century, and therefore makes no contention fundamentally unacceptable to loyal Protestants everywhere, this study is undertaken. In the consideration of the relations between the theology of the Disciples and the older reformation, it will perforce be necessary to neglect many questions of interest to religious study. Whole fields of important doctrine will have to be passed by, in order that our query may succeed in bringing out those phases of thought fundamentally characteristic of each movement and common to both. It is not claimed, for example, that a direct continuity can be traced from Luther's time to that of the Campbells, though that may be true of some of the views compared. There are many positions, too, held by Luther, Zwingli or Calvin, not accepted by Stone or the Campbells, and vice versa.

The one aim of this paper is to defend the thesis that the Disciples' movement in its essence and intent, is the logical outcome of the German-Swiss reformation; that the plea of the Disciples, so far from being out of harmony with the earlier movement, carries out to their perfect consummation the great elemental doctrines of the sixteenth century reformers. And at this point, as illustrative of representative Disciples' consciousness of essential oneness with historic Protestantism, it may prove suggestive to quote the words of a prominent Disciple leader of a generation since, John S. Sweeney, of Kentucky. Speaking of the position to be taken by his people in religious discussions, he says: "We ought to insist upon occupying our logical relation to all points in dispute to show how little we teach and practice that is really disputed. . . . He who has most disputed teachings and practices has logically most affirmatives. He who teaches and practices little that is questionable has little to affirm. And that is where our people stand today. What are our questioned practices? What are our disputed teachings? The fact is, that practically we occupy undisputed ground."—Sermons, pp. 58, 59.

Admitting this feeling on the part of Disciples of fidelity to Protestant principles, let us begin our comparison by noting that neither theories of the atonement, the trinity, original sin, nor predestination were the fundamental elements of the Protestant movement. They were very important elements, certainly; but they were not the determining forces. As Prof. George P. Fisher says (*History of Christian Doctrine*, p. 273): "From the religious experience of Luther there emerged two principles, which were not only the defining characteristics of his theology, but were likewise the essential principles of Protestantism everywhere. . . . The first, the 'Material' principle, is justification by faith alone. The second is the normative authority of the Bible." The latter, Luther, Zwingli and Calvin defend vehemently against the claims of an infallible church; the former, Luther, with no dissenting Protestant voice, maintained was the measure of a standing or a falling church. Let us examine first the formal principle, the authority of the Bible in religion.

Luther, in his "Address to the German Nobility," in 1520, attacked the Roman Catholic position that only the pope could interpret the Scriptures, affirming the "Any man, however humble, if he was a true Christian, could have a right understanding of the Scriptures." He had previously championed the priesthood of all believers, viz., that all true Christians are of one character, one rank. He thus constituted himself the defender of what has since been styled "the right of private judgment" in religion.

What, now, was the scope in Luther's thinking and that of his contemporaries of this right of private judgment? Should the believer exercise his judgment as an interpreter of Scripture or as a

judge of Scripture, deciding that this passage, being in accord with his individual views, was Scripture, while that, though ostensibly a part of the sacred record, should be cast aside? It has been said the reformers held no doctrine of an infallible Scripture, the notion being one advanced by post-reformation leaders to offset the Catholic contention of an infallible church. Let us hear Luther's statement of his own view, quoted by Dr. Marcus Dods in "The Bible; Its Origin and Nature," pp. 38-45: "The Romanists say, Yes, but how can we know what is God's word, and what is true or false? We must learn it from the pope and the councils. Very well, let them decree and say what they will, still say I, Thou canst not rest thy confidence thereon nor satisfy thy conscience. Therefore, must GOD say to thee in thine heart, This is God's word, else it is still undecided." "Thou must be as certain that it is the word of God as thou art certain that thou livest; and even more certain, for on this alone must thy conscience rest. . . . Therefore, thou must bring CONSCIENCE into play, that thou mayst boldly and defiantly say, That is God's word, on that will I risk body and life, and a hundred thousand necks if I had them. Therefore no one shall turn me from the word which God teaches me, and that must I know as certainly as that two and three make five, that an ell is longer than a half."

It would seem that if an individual should be as certain that God is speaking a given message as he himself is that he lives, or that two and three make five, he would be about as certain as certainty itself. If, in response to a claim that a given act is God's will in the premises, one can reply, "I appeal to Scripture, whose statement is thus and so; that is God's word, and on that I will risk body and life," it would be difficult to find a more positive affirmation of the finality of Scripture. Now, it may be responded to this, that Luther is saying, not that I find this MEANING in this passage, and this MEANING is God's word; but that he is taking the position of the mystic, that by the "inner light" one can tell that this book, e. g., should be enrolled in the canon, that should not. And, at first thought, it would appear that he did mean just that, for he says, regarding the book of Revelation, which he rejected as being non-apostolic, "My spirit can't accommodate itself to this book; the reason being that I do not think that Christ is taught therein." It is only apparently so, however, for the thoroughgoing inner light advocate would object in the reverse order, that the book did not accommodate itself to his spirit. Luther's difficulty in bringing his spirit into harmony with the Apocalypse was that he could not see that it met his external test of canonicity, viz., that Christ should be taught therein. He further says, "That which does not teach Christ is not apostolic, though St. Peter or St. Paul teaches it. That which preaches Christ is apostolic, though Judas, Annas, Pilate or Herod teaches it."

This is, properly, an external, not an internal test; for though the teaching of a book is in its quality, an external matter, yet the only way in which it can ever be known WHAT a book teaches is by the statements, the express declarations of that book, interpreted by such canons of criticism as we apply in order to ascertain the meaning of a text on physics or a work in English literature. And if, as we have seen, Luther contended that the conscience must rest on the word of God alone he could not turn around and affirm that the word supporting the conscience depends for its own integrity on that conscience's whims, caprices, prejudices or frailties. And above all, the historic fact remains that Luther and every Protestant leader, in every argument with Catholic antagonists, in every disputation before councils or diets, contended with all possible emphasis that the utterance of Scripture was the rightful end of argument on all points of difference between Catholics and Protestants.

Comparing this position with that of Mr. Campbell and his coadjutors, we find that they take high ground on the authority of Scripture. Mr. Campbell says, in the debate with Robert Owen, in response to the query, "Are the books composing the Old and New Testaments the only books of divine authority in the world?": "I answer positively, Yes. I have already said that the books composing the two Testaments contain more than what is properly called the divine revelation. (Referring to the historical statements of the Bible.) . . . But it was necessary that these important facts should be recorded and divinely authenticated. . . . The holy Spirit promised to the apostles was to do one of two things: Either to suggest things entirely new, or to bring all things to their remembrance which they had seen or heard. This was done. The writings of the apostles and of the prophets are authentic histories written under the guidance of the Spirit of God, or they are immediate and direct revelations of matters inaccessible to mortal man." (Debate, pp. 352, 353.)

In the Campbell-Purcell debate (pp. 167, 168), while objecting to the term "infallible," as applied to the rule of faith, he nevertheless affirms that "We may have 'a PERFECT AND COMPLETE, or a SUFFICIENT rule,'" and that, "If we apply it perfectly it will make us perfect." In the "Christian Baptist" (p. 499), he maintains that "The words and phrases were in all instances, except in communications purely supernatural, of the selection of the writer," but holds that, in historical relation, "The strengthening of the memory, or a new presentation of the things to the mind of the writer may be supernatural," and that "The historian was simply guided in the selection of the documents, and prevented from committing errors. The sense or sentiment of all the sacred books is of divine authority."

All the representative Disciples have likewise contended for the supreme authority of Holy Scripture. The colaborers of Barton

Stone, at Cane Ridge, Ky., in dissolving their presbyterial relations and assuming what they felt to be a New Testament attitude toward the religious world, state in item three of "The Last Will and Testament of the Springfield Presbytery," "We will, That our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the spirit of life in Christ Jesus." Item seven is, "We will, That the people take the Bible as the only sure guide to heaven." Isaac Errett, the founder of the "Christian Standard," affirms in "Our Position," "The Bible furnishes an all-sufficient rule of faith and practice. . . . Jesus Christ alone is Lord of the conscience, and his word alone can rightfully bind us."

John S. Sweeney, a few years before his death, told the writer, "I have never had a theory of inspiration. In some passages it looks like the writers used their own words, and in some others it seems that the very words were given to them. I just take the Bible as I find it, and believe that it tells us what God wants us to know and what he wants us to do." Quotations might be multiplied, from a variety of the leaders of the Disciples, but these are sufficient to prove the thesis that Disciples are Protestants of Protestants in contending for the authority of the Scriptures. None have affirmed more emphatically than they that no one has a right to impose upon the believer, as of divine obligation or necessary practice, any statement of religious faith or duty which cannot, by reason or evidence, approve itself to the conscience as being the very word of God. "Thus saith the Lord" was the end of controversy with Luther, Zwingli and Calvin; it has ever been finality in religion for the Disciples, in their effort to restore and rebuild the spiritual Jerusalem.

But the Disciples' position on the authority of Scripture has been more thorough-going, even, than that of Luther. They have held that what is NOT DIRECTLY TAUGHT in the Bible is not to be held or practiced as of religious obligation; Luther was content to allow whatever was not EXPRESSLY PROHIBITED therein. The address of the witnesses to the "Last Will and Testament" thus speaks: "They soon found that there was neither precept nor example in the New Testament for such confederacies as modern church sessions, presbyteries, general assemblies, etc. Hence, they concluded that while they continued in the connection in which they then stood, they were off the foundation of the apostles and prophets of which Christ Jesus himself is the chief cornerstone." The "Declaration and Address" of Thomas Campbell and Thomas Acheson specifies that nothing shall be inculcated "of human authority, of private opinion, or invention of men, as having any place in the constitution, faith or worship of the Christian Church, or anything as a matter of Christian faith or duty, for which there cannot be

expressly produced a thus saith the Lord, either in express terms or by approved precedent."

Now, this negative position on the authority of Scripture we find to be the attitude of Zwingli. In this address to the Emperor Charles at Augsburg, in 1530, he says: "I believe that ceremonies which are neither through superstition, contrary to faith or God's word (although I do not know whether such be found), can be tolerated by charity until the day-star arise. . . . But at the same time I believe that by the same charity as mistress the ceremonies mentioned should be abolished when it can be done without great offense, however much they who are of a faithless mind may clamor. . . . Images, moreover, that are prostituted for worship, I do not reckon among ceremonies, but among the number of those things that conflict diametrically with God's word." (Art. 9.) With him, then, any ceremony based on superstition was CONTRARY to Scripture, by virtue of its superstitious nature. Superstition in religion is, of course, that which exists as religious fear or fancy, without foundation on religious fact. To lack this foundation was to be inconsistent with faith and God's word.

The Zwinglian burgomaster and great council of Zurich, as far back as 1523, publicly announced that "Henceforth each one may not preach from the pulpit what seems to him good, without foundation in the true Holy Scriptures." Zwingli even went so far as to do away with all music in the church at Zurich, both vocal and instrumental, an extreme to which the Disciples are by no means ready to go. In his address to the inhabitants of Zurich, in 1522, respecting the use of food prohibited by Rome, he says: "But if we are dead with Christ to the rudiments of the world—then are we also in baptism, that is, in belief, freed from all Jewish or human ceremonies and chosen works which he (Paul) calls the rudiments. If we are now dead to the rudiments, why do we burden ourselves with fictitious human ordinances. Just as though God did not consider and think enough, did not give us sufficient instruction and access to blessedness," etc. Again: "If one could not and should not add to the Old Testament, then much less to the New. . . . How dare a man add to the Testament, to the covenant of God, as though he would better it? . . . These points have forced me to think that the church officers not only have no power to command such things, but if they command them they sin greatly; for whoever is in office and does MORE THAN HE IS COMMANDED is liable to punishment."

Further, the practical identity of Zwingli's doctrine of religious authority with that of the Disciples, in contrast with the less thorough view of Luther, appears in the very point in which Zwingli affirms a practice that the Disciples have unanimously refused to follow. Luther, for example, said, "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ or

began by the first Christians after the apostles." Yet he practiced infant baptism. Zwingli, on the other hand, attempts to prove, and presumably succeeds to his own satisfaction, that there is Scripture warrant for infant baptism. His very conception that everything in religion must be directly sanctioned by the Bible compelled him to satisfy his mind in that regard, or give up the practice.

Without stopping to weigh his arguments, suffice it to remark that his whole principle is in accord with the famous motto of Thomas Campbell, "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." And, there can be little question that had it not been for his untimely death, and the defeat of the Swiss reformers in battle, he and his peculiar views alike would have become much more prominent in European religious history than they did. Undoubtedly he was one of the world's greatest leaders and clearest thinkers.

Passing now to the second great principle of the Protestant reformers, the "material" or essential principle, justification by faith, we would say with Prof. Frank Hugh Foster that "As historians we must ascribe that doctrine to Luther and not to Zwingli. Luther alone gave it to the world and made it the rallying cry of the mighty movement." And here the Disciples are nearer to Luther than Zwingli. The latter, in contending for justification by faith, goes so far in his address to the emperor, previously quoted, as to say, "I believe, yea, I know, that all the sacraments are so far from conferring grace that they do not even convey or distribute it. . . The Spirit breathes wherever he wishes—thou canst not tell whence it cometh or whither it goeth. Therefore, the Spirit of grace is not conveyed by this mersion, not by this draught, not by this anointing; for if it were thus it would be known how, where, whence and whither the Spirit is given."

Now, if baptism, e. g., is never the medium or channel through which the Spirit of God is given to the believer, the characteristic teaching of the Disciples is clearly at fault. For, while they would hold that God is not restrained within the limits of his own defining, still, the obedient believer does, AS SUCH, receive the Holy Spirit, as set forth in such passages as Acts 2:38; 5:32. Yet, it ought to be said for Zwingli that if he could have been convinced that an act of obedience is not a "work" in Paul's sense of the term, he would have championed such an act as the culmination of faith. The very fact that he used the phrase cited from his address to the inhabitants of Zurich, "in baptism, THAT IS, in belief," shows a tendency in his thought warranting such an assertion. He was too thoroughgoing a theologian not to follow to its logical conclusion any principle that he once clearly grasped. Not all the mists of Rome could leave his vision at once, keen seer as he was.

Coming now to the general Protestant position of justification by faith, is the Disciples' position, as some of their critics have

said, out of harmony with that great test, as Luther phrased it, of a standing or a falling church? For example, is the historic contention of the nineteenth century reformers that the baptism of a penitent believer is for or in order to the remission of sins a violation of the principle of justification by faith? Let Alexander Campbell testify as to the significance of baptism (*Christian Baptist*, p. 521): "Every single blessing, and all blessings collectively, appertaining to salvation, flow to us from the sacrifice of Jesus, the Son of God. The value and efficacy of his sacrifice is the very document itself which constitutes the burden of the testimony. Belief of this testimony is what impels us into the water. Knowing that the efficacy of this blood is to be communicated to our conscience in the way which God has pleased to appoint, we stagger not at the promise of God, but flee to the sacred ordinance which brings the blood of Jesus in contact with our conscience. Without knowing and believing this, immersion is as empty as a blasted nut."

Baptism, then, according to Mr. Campbell, is not the competitor of faith, but is consequent. The value of the ordinance rests not in itself, but in the impelling faith in the saving power of Jesus Christ. In keeping with this thought are the words of Isaac Errett, in the *Christian Standard* in 1872: "This is precisely what the Disciples have definitely said—that 'baptism is a vehicle for conveying to the believer the assurance of pardon.' (Quotes with approval Dr. Robt. Richardson's tract, 'Principles and Objects of the Current Reformation Urged by A. Campbell and Others')—'To the believing penitent we regard it as an assurance of actual forgiveness. It is, to the believer, the sign, evidence or assurance of pardon, and not the procuring cause of pardon.'"

"M. E. Lard says (*What Baptism is For—Reply to a Baptist*): "We hold baptism to be for, in order to, remission in this sense and view only, that it is one of three conditions appointed jointly by Christ for this end." P. 6. On page five he says: "But for the shedding of this blood there had been no remission. It is therefore the great meritorious ground of our salvation. By it we are redeemed, and through it cleansed from all our sins. But this cleansing is not unconditional; and here a distinction is to be drawn. The ground of remission is that which renders remission possible, so to speak, the meritorious cause of it, as to God; while a condition is something which Christ appoints to be done by us that we may reach the remission which is in his blood. A condition is not to be viewed as a work of law, and therefore as of the nature of a merit, but as a simple act of obedience and consequently as without merit in sense of efficacy to procure pardon. ALL EFFICACY IS IN THE BLOOD OF CHRIST."

But to get more clearly before us the full sweep of thought of the Disciples, we shall profit by taking the statement of the Lutheran doctrine of justification in its extremest form, i. e., justification by

faith ONLY. In his comment on John 6:44-51 Luther says: "Now, to enjoy this repast we have only to believe in the Lord Jesus Christ," etc. This Augsburg Confession of Faith says (Art. 20), "Consciences cannot be quieted by any works, but by faith only."—"By faith alone is apprehended remission of sins and grace."

Now, the question is, what is the real significance of these statements to the minds of those who uttered them? Is it possible that later confessions drawn up by adherents of the Lutheran view of justification have misunderstood its true import, or that the Disciples have felt themselves to be out of harmony with this pronouncement of the historic confessions when really there has been no fundamental disagreement? Is it not true that the Disciples' opposition to the doctrine of "faith only" has been to that phase of it which by "only" seeks to rule out obedience to the gospel? Where do they stand as between the expression "faith only" and a dogma of faith plus the turning of a prayer-wheel for salvation, or the counting of beads, or a string of performances for which it is claimed that by their inherent virtue they put God under obligation to save the doer? Have the Disciples ever contended for faith plus a wild and speculative opinionism, or that faith was of value only when added to by the tenets of philosophy; for a faith that lives only so long as it can see and comprehend the ways of Providence, or denied that we walk by faith and not by sight? Of course, as stated, if by "faith alone" Luther meant faith without and independent of submission to the will of Christ, then the Disciples are irrevocably committed to opposition to the doctrine; and not only are so committed, but ought to be.

Now, recurring to Luther's comment on John, let us note these words: "Although a man exercise the duties of Godliness, although his external works may appear holy before men, yet will he not be able to attain unto heaven," etc. "We have the preaching of grace, which teacheth us that, although we cannot be saved by our own works of righteousness," etc. By "works," then, Luther means external, meritorious works. When he says, "We have only to believe," he cannot intend to exclude such deeds as round out and perfect that faith, for he further says, "The reason why the mind of such a man (who believes in God and regards his neighbor) is thus disposed, is, because his heart is filled with love of God and he therefore delighteth TO DO HIS WILL. But he that is destitute of faith, he that is not of God, doth not feed on his heavenly bread, neither bringeth he forth these fruits; for where A RIGHT FAITH is not found, such fruits are always wanting.

Peter therefore teacheth us to make our calling unto salvation sure, by good works; namely, "by works of love to our neighbor, doing toward him as toward our own flesh and blood." So, with all his criticism of James' doctrine of works, Luther did not and could not hold that a faith was worth anything if it bore no fruits nor that the

fruits which proved a faith to be alive were outside the pale of a scriptural doctrine of justification. He did not exclude repentance, for in the first of the celebrated Ninety-Five Theses he says, "Our Lord and Master Jesus Christ in saying 'Repent ye,' etc., intended that the whole life of believers should be penitence." In the second thesis he states: "THIS WORD CANNOT BE UNDERSTOOD OF SACRAMENTAL PENANCE."

He did not exclude baptism, for the Augsburg Confession, voicing Luther's own sentiment, declares, "They (Lutherans) teach that baptism IS NECESSARY TO SALVATION, that by baptism the grace of God is offered." Since, then, by faith alone, Luther excludes neither penitence nor baptismal obedience, there is no necessary reason why Disciples should attack the expression SO LONG AS IT IS INTERPRETED AS LUTHER UNDERSTOOD IT.

At this point the comment of John S. Sweeney places the Disciples in complete harmony with the earlier Protestants: "Is baptism rightly classed with what Paul calls 'work of righteousness?' It certainly is not; and here is the fundamental difficulty. Baptism belongs on the other side. It is always to be classed with faith. It is an act of faith. It is an objective expression of faith. It is faith actualized.—'Baptism for remission of sins,' therefore, IS justification by faith.—Baptism is opposed to works of righteousness, just as faith is, and just because faith is." (Here quotes Titus 3:5, interpreting 'washing of regeneration' as baptism): "So here we have faith and baptism on the same side, and opposed to works of righteousness on the other side. This is Paul's classification."—Sermons, pp. 245, 246.

In the light of these considerations, are we not warranted in maintaining that the plea of the Disciples, as voiced by their representatives, is in full accord with the fundamental conception of the great leaders of the Protestant reformation, that faith in the promises of God, and not our human merit or abstract righteousness, is the ground of our hope of acceptance with God? As those who have aspired to take the whole matter of justification out of the realm of scholasticism and the speculations of the philosophers, let the Disciples, so far from apologizing for the faith of their leaders of yesterday or today, stand forth as those to whom has fallen the opportunity to see and to proclaim, in the finest of fraternal feeling, in all its consummate perfection, the immortal doctrine of salvation by grace through faith.

But we now reach a phase of the Protestant situation in which the Swiss reformers, Zwingli and Calvin, stand out pre-eminently in the position which the Disciples have always held. It should be first observed, before considering that position, that a well-thought-out doctrine of justification can never be in harmony with a metaphysical religious conception, where that metaphysical conception is insisted on as essential to Christian character and soundness in the

faith; for consciously or unconsciously, the theory will loom larger than the faith it is invoked to conserve. And when Luther broke with Catholicism he carried with him one view so peculiarly a mixture of mystery and materialism that its dominance must have resulted disastrously to Protestantism when men began to insist on a reason for faith. Luther, with regard to the Lord's supper, though opposing the Romanist position, that in the communion the elements are converted into the body and blood of the Lord, nevertheless maintained a doctrine of the "real presence," viz., that in the supper the body and blood are actually present, and as such are partaken of by the communicant; they are received WITH the elements. Thus Kostlin reports the discussion at Marburg between Luther and Zwingli (Life of Luther, p. 395): "The subject of the discussion was still the presence of Christ's body in the sacrament.

Luther persisted in refusing to regard that body as one involving the idea of limits; the body here was not local or circumscribed by bounds." He again "appealed to the words before him, 'This is my body.' He said, 'I cannot but acknowledge that the body of Christ is there.'" Zwingli, however, in his eighth article of the address to the German emperor, says: "I believe that in the holy eucharist, i. e., the supper of thanksgiving, the true body of Christ is present by the contemplation of faith; i. e., that they who thank the Lord for the kindness conferred on us in his Son acknowledge that he assumed true flesh, in it truly suffered, truly washed away our sins in his own blood; and thus everything done by Christ becomes present to them by the contemplation of faith. But that the body of Christ in essence and really, i. e., the natural body itself, is either present in the supper or masticated with our mouth or teeth, as the Papists and some who long for the fleshpots of Egypt assert, we not only deny, but firmly maintain is an error opposed to God's word."

To say, as in the foregoing that the body of Christ is present by contemplation, is another way of saying the mind simply calls up the vision of Christ and meditates thereon. That is, the characteristic of the Lord's Supper is that of a memorial feast. In such a view there is no intellectual compulsion in a vain attempt to realize what can never be apprehended, much less comprehended, by any mental effort, however great. This view, too, is substantially that of Calvin, who held to the phraseology of the presence of Christ in the supper, but maintained that the presence was not physical but spiritual.—Cf. History of Christian Doctrine, pp. 306, 307. And Calvin's conception, via Scotland and England, became the representative view of American theology.

It is not contended by this paper that Alexander Campbell was consciously espousing the Zwinglian position in his interpretation of the communion, but he, and the Disciples with him, certainly occupied that position. Isaac Errett affirmed that in the Lord's Supper we commune, not so much with each other as with the Lord,

and from that vantage ground beat back an incipient tendency to place the movement on a close communion basis. A favorite hymn with the Disciples has been that beginning, "In memory of the Saviour's love, we keep the sacred feast." Everywhere among Disciples today the Zwinglian note is dominant.

We who are identified with the movement of Stone and the Campbells can hardly be too thankful that the great Swiss reformers had removed from the pathway of our leaders the stumbling-block of a doctrine of the real, physical presence of the Lord in the communion. The striking fact that, centuries before the minds of men generally had become emancipated from a superstitious conception of God and the universe, two great spirits of the Protestant reformation (and in this instance the chief honor clearly belongs, in point of time at least, to Zwingli) were able to catch and hold so simple, clear and satisfying an idea of this institution, reinforces our own contention for a memorial observance by participants in the "communings in the sanctuary."

Had the Lutheran view generally prevailed, the rise of our own movement must have drawn all discussion of importance from the great themes with which the Disciples have been occupied, for neither justification by faith nor the authority of Scripture would have proven of sufficient interest to focus the attention of the various disputants had the battle once been pitched around a mystical tenet like that of the real presence. It was the one issue that pre-eminently kept Luther and Zwingli themselves from hearty co-operation as reformers, although both were strenuous advocates of justification by faith and the all-sufficiency of Scripture.

The assaults on the Disciples on account of their baptismal position were graceful criticisms compared with the vehemence of the controversy that must have arisen had Protestantism been entrenched behind the dogma of the real presence. It has been hard enough, amid the conflicting statements of many-voiced Protestantism, to convince inquiring minds that there is a plain way of truth.

To our great precursors of the Swiss cantons let us, therefore, pay the homage of our admiration and regard, for their earnest labors in behalf of clear, simple, spiritual conceptions of the principles of the religion of Christ. And, gathering in with them for our approbation the mighty German leader, who, whatever his errors in theology, was the master spirit of the movement for a free Christianity, let every admirer of Stone, Campbell and the souls who labored with them for the elevation of the Church of Christ above the plane of party strife and the exaltation of Jesus Christ above every imagination of the pigmy intellect of man, feel how multitudinous is that company of witnesses, the hero-spirits of five hundred years of Christian history, who bear testimony to the principles upon which we have set our hopes in our appeal for the faith once delivered to the saints.

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No. 3. January, 1912. CHURCH UNITY: A PLEA FROM THE MISSION FIELD. By J. Campbell Gibson, D. D. An address delivered from the chair of the Synod of the Presbyterian Church of England, May 3, 1909, showing that the victories won on the mission fields have not been won in the name of denominations, but in the name of Christ, that the abolition of creeds is a growing necessity and that frankness, courtesy and brotherly fellowship must take precedence in the path for church unity. **THE FINAL BASIS OF RECONCILIATION: A STUDY IN THE POSSIBILITIES OF THE UNITY OF THE SPIRIT.** By Oliver Huckel, D. D., Minister Associate Congregational Church, Baltimore, Md. An address delivered at Edinburgh, July 3, 1908, giving a vision of final possibilities of the uniting of the Protestant and Roman branches of the church, and the one vital means of its accomplishment. **AN APPEAL TO CHRISTENDOM FOR THE UNION OF ITS FORCES.** By W. T. Moore, LL. D., formerly Editor of "The Christian Commonwealth," London, Eng., which shows Protestantism to be an evolution out of apostacy towards a larger loyalty to Christ and that the call of the Disciples of Christ is to center all leadership in Him, so that the reign of love may have the right of way.

No. 4. April, 1912. THE PERIL WITHIN. By James M. Philputt, D. D., Minister Central Church of the Disciples, New York, pointing out the danger of worldliness in the modern church and emphasizing unity on Jesus Christ rather than on the New Testament. **ARE THE DISCIPLES JUSTIFYING THEIR EXISTENCE?** By E. M. Bowman, Treasurer, Commission on Christian Union of the Disciples, Chicago, emphasizing the business side of church matters and calling for practical co-operation in reducing the numbers of congregations in over-churched sections. **THAT THEY ALL MAY BE ONE.** By Alexander Whyte, D. D., Minister St. George's United Free Church, Edinburgh. A sermon against strife and vainglory, which were the original causes of division, and pointing out the first step toward union is looking with kindness upon the worth of other communions. **OUR FELLOWSHIP AND THE TASK.** By Peter Ainslie, D. D., Minister Christian Temple, Baltimore. An address delivered from the chair of the National Convention of the Disciples, Topeka, Kan., October 14, 1910, claiming all believers to be rightly in our fellowship and our task is to make practical this condition.

No. 5. July, 1912. THE BREAKING DOWN OF BARRIERS. An editorial by Rev. Peter Ainslie, calling for sincerity, frankness, desire, forbearance and love in one communion dealing with another. **NOT SAME-**

NESS, BUT UNITY. By Newell Dwight Hillis, D. D., Minister Plymouth Congregation Church, Brooklyn. A sermon on conserving wasted energies and the contribution of education and science to Christian Unity. **CO-OPERATION A NECESSITY BEFORE UNITY.** By Rev. John Howard Melish, Rector Church of the Holy Trinity, New York, emphasizing the hearty co-operation of all communions in all social and moral affairs, as a practical step toward unity. **CHURCH UNITY.** By Rev. Lathan A. Crandall, Minister Trinity Baptist Church, Minneapolis, Minn., pointing out the scandal of denominational distrust and commending the movement for the union of all Protestants in Great Britain. **OUR PLEDGE TO CHRISTIAN UNION.** By Rev. Finis S. Idleman, Minister Central Church of Christ, Des Moines, Ia. An address delivered at the National Convention of the Disciples, Portland, Ore., July 8, 1910, affirming the pledge of the Disciples of Christ to the union of Christendom by the genius of their origin, the catholicity of their plea and the increase of their numbers.

No. 6. October, 1912. THE SHAME OF DIVISION. An editorial by Rev. Peter Ainslie, calling for repentance in our lack of shame, and pleading for practical love and courtesy in our dealing with other communions. **CHRISTIAN UNION.** By Bishop Boyd Vincent, of the Episcopal Diocese of Southern Ohio, Cincinnati, O. An address delivered before the National Convention of the Disciples at Louisville, Ky., October 20, 1912, emphasizing the influences for Christian union and making special mention of the proposed World Conference on Faith and Order, affirming that we will all go into the conference with our present ideals, but we dare not say how we shall come out. **CHRISTIAN UNION FROM THE VIEW-POINT OF THE MISSION FIELD.** By Rev. Abram E. Cory, Dean Union Bible College, Nankin, China. An address delivered before the National Convention of the Disciples at Louisville, Ky., October 20, 1912, emphasizing the necessity of a united church upon the mission field and the hindrances to and the processes by which union must come. **REPORT OF THE COMMISSION OF THE DISCIPLES.** By Rev. F. W. Burnham, Secretary of the Commission on Christian Union of the Disciples, Springfield Ill. Delivered before the National Convention of the Disciples at Louisville, Ky., October 19, 1912, giving a full account of the activities of the Commission during the two years of its history.

THE CONGREGATIONALIST, Boston, says: "It is an unusual and valuable work that the Commission on Christian Union of the Disciples of Christ is doing. It is issuing quarterly these Christian Unity pamphlets, each comprising from thirty to fifty pages, for wide distribution among thinkers and leaders of all the denominations. It prints with every issue a list of the organizations, commissions or committees on Christian Union of the various communions, and also prints an excellent bibliography of the subject of Christian Union."

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Christian Union Library

APRIL, 1913

NUMBER 8

A PRAYER.

THE TEMPER OF THE TIMES AND THE OPPORTUNITY.
AN EDITORIAL.

STUDENTS AND THE APPLICATION OF CHRIST'S TEACH-
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A CONFERENCE BETWEEN THE CHRISTIANS AND THE
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Published by
CHRISTIAN BOARD OF PUBLICATION,
2712 Pine Street, St. Louis, Mo.

Under the Auspices of the
COMMISSION ON CHRISTIAN UNION,
537 N. Fulton Ave., Baltimore, Md.

Entered in the St. Louis, Mo., postoffice as second-class matter.

A Prayer

O CHRIST, we need the vision of Thyself. We have looked too long at the faults of others. The beam in our eyes has not hindered us from calling for the removal of the mote from our brother's eyes. Surely we have forgotten that Thou art here and that Thou seest all our folly. By our quarrels and division, we have turned Thy church into a house of scandal. We feel the sting of the wrong. Deepen that sting until we shall find the path to repentance. Meet us in the struggle and let us hear Thy voice that we may have patience and not fail Thee in this hour of Thy need of our fidelity, in His name. Amen.

THE TEMPER OF THE TIMES AND THE OPPORTUNITY

This number of the *Christian Union Library* marks the completion of its second year, and as to its message in its eight numbers, one may look over the list of contents named in the back of this number and he will see that representatives of many communions have spoken to the constituents among all communions and numbering into many thousands.

Absolute freedom has been allowed each writer and his contributions have been published without comment. No one communion has been set forth to dominate others, but this little magazine has sought to be a council table and some of the most choice spirits have been invited to sit around this table and talk to our readers.. Many letters have come from persons in all communions where this little magazine has gone and we regret that space cannot be given for the publication of these numerous letters, for many of them are valuable contributions and indicate clearly the temper of the times.

The program of this magazine is to publish in every issue several articles by persons of different communions, dealing on the subject of Christian union. Some of these articles have appeared in other publications and have been rightly regarded as the best expressions of Christian union in this day. We have sought to give them a still wider reading, and at the same time have fellowshiped in their utterances. Other articles have been written especially for this magazine. These have been fresh and stimulating and have called out as earnest commendation as the best of others. We feel that this little magazine has rendered valuable service in these two years. It is committed to the union of the Church of God. That is its prayer to Him and that is its message to our brothers.

Union cannot be attained at once. We can break friendship instantly, but union is a thing of growth. It calls for patience, long-suffering, forgiveness and courtesy. Wonderful changes are taking place. Ministers and laymen are feeling the necessity of union of Christian forces as never before. Occasionally one will speak adversely, but such a one is an exception. The waste of money and energy in the church by overlapping has attracted the attention of the economists and the impropriety of hostility between Christian communions is appearing to us as a violation of vital Christianity.

The Commission of the Disciples of Christ has held conference with Episcopalians, Congregationalists, Presbyterians, Methodists, Baptists and Christians. Out of our first conference with the Episcopalians they sent forth at their own expense a pamphlet on the history and status of the Disciples of Christ in the United States and

this brochure reached a circulation of 30,000. The remarkable feature of this was that it was written by an Episcopalian and was distributed by the Christian Unity Foundation. Years ago one communion would write vigorously against another and distribute at their own expense those unbrotherly attacks. This one incident indicates the turn of the tides.

In this number of the Library will be found two important papers signed by the Disciples and representatives from other communions. Between the Christians, sometimes called the Christian Connection, and the Disciples, there has not always been the best feeling. Part of this movement identified themselves with Alexander Campbell through one of their leaders, Barton W. Stone. The other part represents others who did not follow Stone into the union. Some months ago, at the instance of the Commission of the Disciples, a conference was invited, both bodies appointing their Commissions, and the result is the signed paper as published in this number.

Numerous conferences have been held with the Episcopalians and they have deepened in interest and significance until the agreement of the Commission of the Disciples and the members of the Christian Unity Foundation to eighteen propositions, which are published in this number. There was no quibbling over differences, but the meeting was characterized by the sincere desire to find a common basis, and both groups of men were happy over the common agreement as reached in the propositions published. Many letters have been received commending this step. These are just the beginnings of expressions that mean a fellowship which nothing will ever break.

In a former issue of this magazine there appeared an agreement with the Congregationalists and most satisfactory results have come to us from that. Recently one of the leaders of that communion, Gov. Simeon E. Baldwin, of Connecticut, said, "I am one of those who hope for a virtual reunion of all the Protestant denominations during the next century or two. Nor do I deem it impossible that the Catholic Church might ultimately follow. It may be now only vision, a dream, but visions have before now come true."

These are days for the church to give thanks for the widening vision of the saints. Campbell longed for this day and his catholic heart was constantly pained by the narrowness and bigotry of the age in which he lived. The opportunity calls for our best energies and the results will be attained as we go down the centuries.

Peter Ainslie.

STUDENTS AND THE APPLICATION OF CHRIST'S TEACHINGS TO MODERN LIFE: TO THE RELATION OF CHRISTIANS OF DIFFERENT COMMUNIONS TO EACH OTHER*

By Silas McBee, New York

The supreme fact of life—that for which and to which all things were created and move—is the Family of God. In this Family the first cause, the final cause, the enabling cause, is the Christ of God, perfect God and perfect man. To fulfill all the relations of the Family of God is Eternal Life. To isolate oneself deliberately and permanently from the Family is death. I am not concerned to discuss these alternatives further than to say that the choice between them is the condition of character—of “Righteousness”—that bond of perfectness which is the character of the Family of God. Righteousness cannot be contained in an individual or in an isolated part of the Family. It is a whole-family virtue. Our Lord stated this principle perfectly for Himself, “For their sakes I sanctify myself.” God’s words are things, they are what they represent. Our Lord not only did not, but the more profound truth is that He could not, have perfected Himself if He had sought to do it for His own sake. Just here is to be found Christ’s revelation. He was ever and always trying to make plain the Father’s love; and His earthly work culminated in His prayer that His disciples might be one as He and the Father were one and thus prove to the world that the Father had sent Him.

The Family of God is the only adequate explanation of God as it is the only satisfying answer to the infinite needs of man. Can we wonder that Christians have groped and stumbled and yet struggled on through the centuries in the effort to present Christ in His fullness to mankind.

Saint John represented to our Lord that he and the disciple had forbidden one who was working in His name and yet the whole purpose of Christ was to draw all men to Himself. He came to reveal a divine family, to impart a divine life, to fulfil all righteousness in the Family of God. His own disciples following Him daily could not understand the scope of His love. The universality of His claims St. Paul understood better later when in amazement at divisions amongst the disciples he exclaimed, “Is Christ divided?” The Apostle saw then what Christians are coming to see now, that a divided Chris-

*An address delivered at the World’s Student Christian Federation; Constantinople, April 24-28, 1911.

tianity witnesses to a divided Christ. But let us be fair to the ages that are gone and to all sections of Christendom that have by their struggling for what they believe to be true contributed to our better understanding. Let us use with our might with absolute loyalty to the person of Christ the little that we now see of the glory and fullness and power of His revelation of the Family of God. Let us claim all that is ours, in natural membership because of our creation by the Father, because of rebirth through re-creation in the Incarnation of the Son of God, because of our free recognition and acceptance of our full inheritance.

There is no apologetic for a divided Christianity. A divided Family of God is unthinkable. It is a manifestation of God's infinite love and mercy that His Family like Himself is indivisible. We have separated from each other and in that separation are bearing false witness against the unity of Christ and the unity of His Body. It was surely because in the honest effort to preserve and to preach the whole Gospel as each saw it that Christian Communions lost their perspective and were able to justify to themselves separate organizations on the ground that these were necessary in order to preserve their conception of the Gospel. But Christ and the Family of God are infinitely greater than any or all human conceptions of them. Therefore unity can never come through human agreement as to definitions of Him and His body. Unity must come through loyalty to His Person in His Body.

Are not Christians learning this? Else why or how has this extraordinary Conference been assembled from more than thirty nations and from so many types of religion? Are we not learning that our conceptions are not essentials of the Gospel? Are we not coming to see that precious and helpful as our traditions, our preferences, and our ideals are to us, and rightfully ours for ourselves, we cannot impose what is only ours upon others or deprive others of what is only theirs? And are we not coming slowly but steadily and surely to see that the Gospel is in deed and in fact the good news of our inclusion with all mankind in the love of the Father in His Family and that we are called to love and to serve the whole Family as He loves and serves it. Everything is from God. He first loved us. He gave us our place in the Family. He gave us His Son who is sufficient for all things. He sent His Holy Spirit to perfect us.

What is our part and what shall this body of students do in order to make known to every man his place and part in the Family of God? Surely the world idea was never so great, the whole world was never so tangible, the international ideal never so real and so realized as now. Let us make no mistake. All good gifts are of God. He is the source of all good. He does not wait on organized Christianity for His saving work in humanity. But He does require that spiritual things shall be spiritually discerned and He knows that the witness of His Family united, loving, and expressing its love in serv-

ice is necessary to the conversion of the world. We must seize the opportunity and we can only seize it adequately realizing and acting upon the realization that all who name the name of Christ are, in spite of their own sinful divisions, at one in Christ. On this principle we must pray and serve and sacrifice until the Supreme Fact of Life becomes the supreme motive, not merely in our own lives, but in the corporate life of our Communion. We are to seek the conservation of variety as a condition of living unity. Uniformity is the enemy of unity. It would stifle liberty and destroy initiative. A uniform Church would be a dead Church. It would not have the breath of life in it. Variety, liberty, initiative, authority are not the enemies of unity, nor are they antagonistic in themselves—they are the conditions of unity. "Authority that does not issue in liberty is tyranny. Liberty that is not restrained and sustained by authority is license."

The simplest principle on which to begin to practice the spirit of unity is this—search out the virtues in other Communion and emulate them, and dig up the hidden sins in your own and repent of them. My limited experience leads me to say that I have found no body of Christians as full of error and as bad as others have described them as being. Equally I would say that all Communion have more sins than they have found out and confessed.

The unity of the Spirit, the Scriptures so state it, must precede the bond of peace—and the bond of peace is the condition of righteousness of life. The unity of the people of God in His Christ, and in Christ's Body is something more than a good and right thing, more than a source of multiplied and multiplying power. It is all this and something infinitely more. It is the condition of righteousness which is salvation—the complete fulfilling of all relations in the Family of God.

A CONFERENCE BETWEEN THE CHRISTIANS AND THE DISCIPLES

At an informal meeting of the undersigned ministers of the Christian Church and of the Disciples of Christ at the La Salle Hotel, in the city of Chicago, December 7, 1912, to confer together on matters of mutual interest to the two bodies, Rev. J. H. Garrison was asked to preside and Rev. O. W. Powers to act as secretary. Rev. Peter Ainslie, of the Disciples, explained that his attention had been called to an article in "The Herald of Gospel Liberty," an organ of the brotherhood known as the Christian Church, complaining of certain historical statements which had appeared in the official program of the convention of the Disciples of Christ at Norfolk, Va., in October, 1907, and in other publications of 1912, which the brethren of the Christian Church felt did them injustice, in that the said statements seemed to lay claim to James O'Kelly, Abner Jones, and Barton W. Stone as early leaders in the movement of the Disciples of Christ; whereas the brethren of the Christian Church claim these brethren were not at any time in any way associated with the Disciples, except that Barton W. Stone did co-operate with the Disciples in evangelistic work, and in an effort for the union of all of the followers of Christ, but as they hold, never actually united with that movement. On this point the Disciples appeal to history and are prepared to make corrections when such history is shown to be untrue. Brother Ainslie also mentioned that by reason of the fact that in many places the Disciples call their local churches the Christian Church, where both bodies have churches in the same communities, confusion arises, one church being taken for the other, that letters intended for the Disciples of Christ go to the Christian church, so that in this way calls for offerings often go to the Christian church, when they are really meant for the Disciples of Christ. Out of this fact arises the complaint that the Disciples of Christ seek to raise funds for their work from many of the Christian churches, thus making unpleasant relations to exist between the two bodies.

It was further stated that at a meeting at Louisville, Ky., in October, 1912, certain brethren had been appointed by the Disciples of Christ to confer with representatives of the Christian Church on these matters, but as they were not present, Brother Ainslie, as President of the Commission on Christian Union of the Disciples, asked the undersigned brethren to take their places.

After the brethren representing the Christian Church had explained the way in which the historical statements had been interpreted by

their brethren, and how they are inconvenienced in the matter of the delivery of mail to the wrong persons, calls for offerings, etc., and the confusion which had resulted in the matter of the statistics of the two bodies, the Disciples present disclaimed any intention on the part of their brethren in any way to encroach upon the rights of their brethren of the Christian Church.

It was explained that concerning the historic statements referred to, in the opinion of the representatives of the Disciples, the writer did not intend to include the names of James O'Kelly and Abner Jones as belonging to the movement best known as the Disciples of Christ, but that they were mentioned as precursors of that movement, in that they rejected human names and creeds, and urged the duty of Christian union. They further stated that, in their opinion, these names should not be included as belonging to the movement of the Disciples, but that the identification of Barton W. Stone with the movement of the Disciples was a well-established fact in their history. They recognized the confusion existing, and explained that they had not limited, and could not limit, themselves to any one scriptural name, nor did they desire to monopolize any one of these names. In the interest of a clear understanding, however, and to avoid confusion, it was agreed by the representatives of the Disciples that they would recommend that an effort be made to use such name, or names, to designate their movement as would tend to eliminate confusion. It was also suggested that an interchange of fraternal delegates would be helpful to the same end. The representatives of the Christians also requested that care be taken in making up mailing lists, and especially in sending out requests for contributions, so as not to include Christian churches, Sunday-schools, and ministers in the denominational calls of the Disciples.

At the close of a very pleasant and fraternal conference, in which it was felt that the representatives of the two bodies knew each other better, a sub-committee was appointed to prepare a statement of same, which is hereby signed by the representatives of both bodies in attendance.

J. H. Garrison.

W. F. Richardson.

Charles E. Underwood.

Peter Ainslie.

Milo T. Morrill.

O. W. Powers.

J. Pressley Barrett.

W. W. Staley.

CHURCH UNITY—IMPORTANT RESOLUTIONS ADOPTED BY THE DISCIPLES OF CHRIST AND MEMBERS OF THE CHURCH UNITY FOUNDATION

[From The Churchman, New York City.]

The Christian Unity Foundation is an incorporated body, founded in 1910 by twenty-four men of the Episcopal Church, to endeavor to promote the union of Christendom, by means of research and conferences. Its work is entirely unofficial and distinct from that of the Commission on Faith and Order, appointed by the last General Convention, although its work is in entire harmony with that of the commission, and as Dr. Manning has himself aptly said, a most valuable auxiliary to their work.

The Foundation has held several conferences with different religious bodies. At conferences with the Presbyterians and Congregationalists, the resolutions passed in Australia in 1906 and 1907, by representatives of the Church of England in Australia and the Presbyterians, as a basis for corporate reunion, were taken up seriatim, and passed with some amendments.

On March 25 and 26 a conference was held with the members of the Disciples of Christ, and members of the Foundation, at the Foundation offices, 143 East Thirty-seventh street, New York.

The Disciples of Christ, who have been in existence about a hundred years, now number 1,142,359 communicants, with 8,741 ministers and 9,040 church buildings. They appear to be the fastest growing body of Christians in the United States.

The Disciples of Christ present were: The Rev. Dr. Peter Ainslie, of Baltimore; the Rev. F. W. Burnham, of Springfield, Illinois; the Rev. Finis Idleman, of Des Moines, Iowa; the Rev. Dr. James M. Philputt, of New York; the Rev. Edward B. Bagby; the Rev. Henry C. Armstrong, and the Rev. Francis H. Scott, all of Baltimore; and Mr. William P. Lipscomb, Washington, D. C.

The members of the Foundation present were: The Rt. Rev. Dr. Courtney, president; the Rev. Canon Douglas; the Rev. Dr. Alsop; the Rev. R. T. Homans; the Rev. Dr. Lowndes; Mr. Francis C. Huntington and Mr. David B. Ogden.

After a paper by Dr. Lowndes on the Christian ministry as revealed in the New Testament had been read, the publication of which was requested by the Disciples of Christ, the Australian resolutions, as amended by the Congregationalists, were taken up, and with slight alterations, tending rather to make the meaning clearer, were unanimously passed by all those present.

RESOLUTIONS

1. We hold the holy Scriptures of the Old and New Testament to be the rule and ultimate standard of faith in all matters necessary to salvation.

2. We accept the Apostles' Creed and the Nicene Creed as expressing fundamental doctrines of the Christian faith, and as an adequate basis for any further formulated statement of Christian truth which may be needed.

3. We agree that there are two sacraments ordained by Christ Himself—baptism and the Supper of the Lord—ministered with the use of Christ's words of institution and of the elements ordained by Him.

4. That the act of ordination, when regularly administered, involves prayer and the imposition of hands.

5. With regard to ordination, this conference affirms the following to be essential conditions:

(1) Full membership of the Church.

(2) The inward and personal call of the Holy Spirit.

(3) The recognition by the Church of this call after due inquiry into intellectual and spiritual fitness.

6. The laying-on of hands in ordination we understand to be a visible symbol of the bestowal by the Holy Spirit of Authority and grace for the work of the ministry in answer to the prayer of faith.

7. The authority to perform an act of ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as the living agent in the Church, and is exercised through the appointed officers of the Church.

8. Omitted, as it refers to the establishment of a State Church.

9. We recognize that from very early times up to the period of the Reformation there was one common succession of orders, and that since that time the practice of ordination has been continued, and the act of ordination has been performed (*a*) in the Anglican Church by a bishop and presbyter, and (*b*) in the Presbyterian Church by a presbytery presided over by a moderator, and in the Congregational Church and among the Disciples of Christ by a Council called by a local congregation.

10. That a union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint solemn act under the authority and sanction of both Churches, in which each Church shall confer upon the ministers of the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such union, all the ministers of each Church shall have equal status in the United Church.

11. That some form of individual superintendence and government, constitutionally exercised, is expedient for the United Church, and that the authority of the United Church to execute such superintendence shall be conferred by a solemn act of consecration duly administered on a person or persons with the title of Bishop, or its equivalent, attached.

12. That the person to hold the office of bishop shall be elected by the Church in accordance with regulations duly authorized by the United Church.

13. That a bishop, in his administration, shall be subject to all duly enacted laws of the United Church.

14. That the length of tenure of office as a bishop having jurisdiction shall be determined by the United Church.

15. This conference, while recognizing that the authority to perform an act of ordination is inherent in the Church, agrees that, as a matter of order, in the United Church, all ordinations of persons as ministers of the word and sacraments shall be by a bishop and three ministers at least.

And further, that in the consecration of every bishop, three bishops at least shall take part, and such ministers as may be appointed for the purpose.

16. That liturgical and non-liturgical forms of worship and the use of the Book of Common Prayer and additional forms of worship be sanctioned by the United Church.

17. That there be an order of deacons or licentiates, who are ordained to office, and may be allowed to preach the Gospel, but are not allowed to dispense the Lord's Supper.

18. That there be an order of officers whose office shall be analogous to that of churchwardens and elders, appointed to help in the pastoral oversight and the government of the Church with such powers as shall be sanctioned by the United Church, and that these officers shall be elected by the communicants of each several congregation, and may be set apart to their office by a form of ordination with or without the laying-on of hands.

Upon the passage of these amendments, the following preamble and resolution was passed:

Whereas, The undersigned, meeting in informal and unofficial conference upon the subject of Church union, have received the text of a proposed agreement between the Church of England in Australia and Tasmania, and the General Assembly of the Presbyterian Church in Australia; and a letter from the archbishop of Melbourne regarding it, be it

Resolved: That, without committing themselves individually to all the resolutions, yet rejoicing in and welcoming such a definite effort to bring about reunion between these portions of the Church of Christ,

they express their sympathy with the general purpose of this movement, and the hope that a similar effort may receive the careful consideration of the different communions of this country.

(Here follow the signatures.)

This may be considered as the most important step yet taken in this country, looking toward the ultimate reunion of Christians. The secretary, the Rev. Dr. Lowndes, 143 East Thirty-seventh street, New York, will forward, on application, the different studies and leaflets issued by the Foundation.

Other Issues of the Christian Union Library

No. 1. July, 1911. LOS ANGELES CHRISTIAN UNION CONFERENCE ADDRESSES—CHURCH UNITY. By Joseph H. Johnson, D. D., Bishop Los Angeles Diocese of the Episcopal Church. An appeal for charitableness, liberty, self-examination and confidence in each other. **THE MESSAGE OF THE WORLD'S MISSIONARY CONFERENCE.** By Hugh K. Walker, D. D., Minister Immanuel Presbyterian Church, showing that at the Edinburgh Convention of 1910 the one great ideal of a united Christendom dominated the messages from the thirty different nationalities representing as many creeds. **THE NEW TESTAMENT CHURCH.** By Rev. A. C. Smither, Minister First Church, Los Angeles, giving an account of the founding of the church upon Jesus Christ and urging His authority as expressed in the Scriptures as final in all matters of controversy.

No. 2. October, 1911. WORK OF THE COMMISSION OF THE DISCIPLES OF CHRIST. By Peter Ainslie, D. D., President of the Commission of the Disciples. A brief account of the organization of the Commission on Christian Union at Topeka, October, 1910, and the work it has done up to October, 1911. **CHRIST, NOT DOCTRINE, THE ONLY BASIS OF CHRISTIAN UNION.** By W. C. Bitting, D. D., Minister Second Baptist Church, St. Louis, Mo. Emphasizing unity upon the person of Jesus Christ, rather than unity upon a system of theology or even the interpretation of the Bible. **A LITTLE CATECHISM FOR CHRISTIANS.** By Amos R. Wells, Editor "The Christian Endeavor World," Boston. Being fifteen questions and answers on the evils of denominationalism. **AN OPEN LETTER TO THE CHRISTIAN WORLD.** By J. H. Garrison, LL. D., Editor "The Christian-Evangelist," St. Louis, Mo., which sets forth the message of the Disciples of Christ for a united church, with the Scriptures, especially the New Testament, as the rule for faith and practice.

No. 3. January, 1912. CHURCH UNITY: A PLEA FROM THE MISSION FIELD. By J. Campbell Gibson, D. D. An address delivered from the chair of the Synod of the Presbyterian Church of England, May 3, 1909, showing that the victories won on the mission fields have not been won in the name of denominations, but in the name of Christ, that the abolition of creeds is a growing necessity and that frankness, courtesy and brotherly fellowship must take precedence in the path for church unity. **THE FINAL BASIS OF RECONCILIATION: A STUDY IN THE POSSIBILITIES OF THE UNITY OF THE SPIRIT.** By Oliver Huckel, D. D., Minister Associate Congregational Church, Baltimore, Md. An address delivered at Edinburgh, July 3, 1908, giving a vision of final possibilities of the uniting of the Protestant and Roman branches of the church, and the one vital means of its accomplishment. **AN APPEAL TO CHRISTENDOM FOR THE UNION OF ITS FORCES.** By W. T. Moore, LL. D., formerly Editor of "The Christian Commonwealth," London, Eng., which shows Protestantism to be an evolution out of apostasy towards a larger loyalty to Christ and that the call of the Disciples of Christ is to center all leadership in Him, so that the reign of love may have the right of way.

No. 4. April, 1912. THE PERIL WITHIN. By James M. Philpott, D. D., Minister Central Church of the Disciples, New York, pointing out the danger of worldliness in the modern church and emphasizing unity on Jesus Christ rather than on the New Testament. **ARE THE DISCIPLES JUSTIFYING THEIR EXISTENCE?** By E. M. Bowman, Treasurer, Commission on Christian Union of the Disciples, Chicago, emphasizing the business side of church matters and calling for practical co-operation in reducing the numbers of congregations in over-churched sections. **THAT THEY ALL MAY BE ONE.** By Alexander Whyte, D. D., Minister St. George's United Free Church, Edinburgh. A sermon against strife and vainglory, which were the original causes of division, and pointing out the first step toward union is looking with kindness upon the worth of other communions. **OUR FELLOWSHIP AND THE TASK.** By Peter Ainslie, D. D., Minister Christian Temple, Baltimore. An address delivered from the chair of the National Convention of the Disciples, Topeka, Kan., October 14, 1910, claiming all believers to be rightly in our fellowship and our task is to make practical this condition.

No. 5. July, 1912. THE BREAKING DOWN OF BARRIERS. An editorial by Rev. Peter Ainslie, calling for sincerity, frankness, desire, forbearance and love in one communion dealing with another. **NOT SAME-**

NESS, BUT UNITY. By Newell Dwight Hillis, D. D., Minister Plymouth Congregation Church, Brooklyn. A sermon on conserving wasted energies and the contribution of education and science to Christian Unity. **CO-OPERATION A NECESSITY BEFORE UNITY.** By Rev. John Howard Melish, Rector Church of the Holy Trinity, New York, emphasizing the hearty co-operation of all communions in all social and moral affairs, as a practical step toward unity. **CHURCH UNITY.** By Rev. Lathan A. Crandall, Minister Trinity Baptist Church, Minneapolis, Minn., pointing out the scandal of denominational distrust and commending the movement for the union of all Protestants in Great Britain. **OUR PLEDGE TO CHRISTIAN UNION.** By Rev. Finis S. Idleman, Minister Central Church of Christ, Des Moines, Ia. An address delivered at the National Convention of the Disciples, Portland, Ore., July 8, 1910, affirming the pledge of the Disciples of Christ to the union of Christendom by the genius of their origin, the catholicity of their plea and the increase of their numbers.

No. 6. October, 1912. THE SHAME OF DIVISION. An editorial by Rev. Peter Ainslie, calling for repentance in our lack of shame, and pleading for practical love and courtesy in our dealing with other communions. **CHRISTIAN UNION.** By Bishop Boyd Vincent, of the Episcopal Diocese of Southern Ohio, Cincinnati, O. An address delivered before the National Convention of the Disciples at Louisville, Ky., October 20, 1912, emphasizing the influences for Christian union and making special mention of the proposed World Conference on Faith and Order, affirming that we will all go into the conference with our present ideals, but we dare not say how we shall come out. **CHRISTIAN UNION FROM THE VIEW-POINT OF THE MISSION FIELD.** By Rev. Abram E. Cory, Dean Union Bible College, Nankin, China. An address delivered before the National Convention of the Disciples at Louisville, Ky., October 20, 1912, emphasizing the necessity of a united church upon the mission field and the hindrances to and the processes by which union must come. **REPORT OF THE COMMISSION OF THE DISCIPLES.** By Rev. F. W. Burnham, Secretary of the Commission on Christian Union of the Disciples, Springfield Ill. Delivered before the National Convention of the Disciples at Louisville, Ky., October 19, 1912, giving a full account of the activities of the Commission during the two years of its history.

No. 7. January, 1913. THE UNITY OF OUR FAITH. An editorial by Peter Ainslie, being a plea for the expression of the unity that already exists. **ORGANIC UNION.** By Amos R. Wells, editor of The Christian Endeavor World, Boston, being an argument for the organic union of the church as urged in the New Testament. **THE PROCESSES BY WHICH WE MAY REALIZE THE ANSWER OF OUR LORD'S PRAYER THAT WE ALL MAY BE ONE.** By John R. Mott, General Secretary World's Student Christian Federation, New York, arguing for recognition of the unity that now exists and emphasizing unity by comprehension, value of conferences and world wide missionary activities. **THE NINETEENTH CENTURY FULFILLMENT OF THE PROTESTANT IDEAL.** By Edward C. Boynton, Minister Christian Church, Belton, Texas, being an argument that the movement known as the Disciples of Christ is the logical outcome of the German-Swiss reformation and that it carries to their consummation the fundamental doctrines of the nineteenth century reformation.

THE CONGREGATIONALIST, Boston, says: "It is an unusual and valuable work that the Commission on Christian Union of the Disciples of Christ is doing. It is issuing quarterly these Christian Unity pamphlets, each comprising from thirty to fifty pages, for wide distribution among thinkers and leaders of all the denominations. It prints with every issue a list of the organizations, commissions or committees on Christian Union of the various communions, and also prints an excellent bibliography of the subject of Christian Union."

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